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Christian Courier

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Moment of Grace

PHOTO: DAVID VAN DYKE

Congregational and wider church representatives lay hands on Ruth Hofman, 38, as she is commissioned as the (unordained) pastor of First Christian Reformed Church in Toronto. Ruth's father, Rev. John M. Hofman (back to camera), leads the ceremony as her mother (also back to camera) looks on.
The commissioning is in line with Synod 1992's decision to allow unordained women to "expound" God's Word and to carry out many pastoral duties. Hofman feels such an arrangement is "satisfactory until the church moves along" [to ordaining women] and she is eager to begin work in Toronto.
Hofman, a native of Michigan and a 1992 graduate of Calvin Theological Seminary, Grand Rapids, Mich., spent last year as minister for worship and prayer at the inner-city Sherman Street CRC in Grand Rapids. **MVT**

Christians promise sanctuary for rejected refugees

Bill Fledderus

TORONTO — A group of Christian refugee advocates recently declared that it is prepared to offer sanctuary to refugee claimants who have been unfairly rejected by the federal immigration department.

"The government of Canada has a legal obligation, under the Geneva Convention and its own Charter of Rights, to protect genuine refugees," says Mary Jo Leddy, a prominent Roman Catholic sister who spoke on behalf of the group at a May 31 news conference. "If it will not or cannot honour this obligation then we, as citizens of Canada, will protect these people."

"We are therefore prepared to take the civil initiative of declaring sanctuary for refugees in danger [and] to urge Christians and people of good conscience to take every non-violent means to protect innocent refugees," she says.

Leddy's group is an ad hoc coalition of several dozen Christians of many stripes and professions. Some are Ontario representatives of refugee advocate organizations such as Romero House, Vigil and Amnesty International.

The "sanctuary movement" became prominent in the United States in the 1970s, as Christians united and sometimes broke the law in order to hide Central Americans who were refused refugee status in the U.S. because of the country's political involvement in the wars and revolutions of their home countries.

Leddy avoided the question when asked if her coalition would be willing to break the law, but the seriousness of her tone and her use of the loaded term "sanctuary" seems to suggest that the group is capable of considering such action. (It was quick to reject the use of force or violence.)

A spokesperson for the immigration department, Roger White, was quoted in the *Toronto Star*: "There is wording in the Immigration Act that

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John Wood muses about telling swallows from sparrows.....p. 13

Single-faith TV coming to Canadian cable networks

Bill Fledderus

OTTAWA — Christian broadcasters are excitedly preparing their applications for a Christian pay-TV channel after a June 3 announcement that Canada is ending its 70-year ban on single-faith networks. Twenty-four hour Christian TV could hit Canada by 1995.

Broadcasters are busy forming partnerships, doing research and filling out application forms, explains Dick Gray, vice-president of programming at Crossroads, Canada's largest Christian broadcaster, based in Burlington, Ont.

Crossroads, best known for its daily show *100 Huntley Street*, is applying for a channel, says Gray, a process which involves working through over 30 pages of detailed technical questions and dozens of exacting "promises of performance" before a Sept. 3 deadline.

"Crossroads is in a good position to apply," Gray told C.C., since it already built its own satellite-earth station when it moved into its new $20 million Burlington facility last June. Thus it can beam its shows to a satellite, which in turn can pass them on to cable distributors.

Other observers say a Roman Catholic group will eventually apply to start a Catholic-based TV channel (possibly national), while a number of smaller Christian groups will apply right away for licenses in order to broadcast to much smaller (city or regional) audiences.

A number of people who have been involved in illegally rebroadcasting American Christian programming in Western Canada will also apply for licenses, observers say, though they will still face Canadian content regulations limiting the

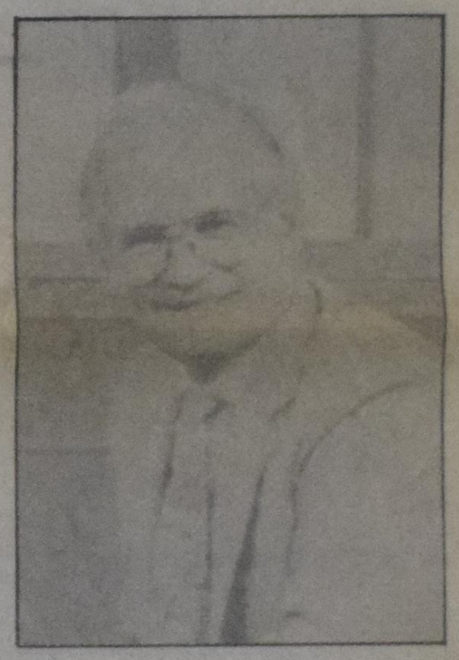

PHOTO: CC FILES

Christian pay-TV is a "step in the right direction," says broadcaster Willard Thiessen.

amount of American programming they can use. (Canadians should not forget that illegal rebroadcasting prompted the review which led to the new policy, observers say.)

Gospel music radio stations are also expected to spring up in Calgary, southern Ontario and a number of other locations.

On June 3 government regulators announced a series

See **CHRISTIAN** —*p.2...*

Thinkbit:
Most democratic governments have only a short-term philosophy that suggests that truth has a life span of four years.
From a radio talk show.

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News

Christian TV to be bound by code of ethics

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of sweeping reforms designed to ease Canadian radio and television into the next century, when direct satellite broadcasts may make cable distribution—and perhaps even government regulation itself—obsolete.

Former policies had become an anachronism due to technological change (10 times as many cable channels have become possible since the last policy revision, thanks to digital compression.) In the immediate future, the new regulations will mean that the basic cable package will become smaller and more strictly controlled, while each additional option will cost extra.

The old policies prevented stations devoted to a single religious viewpoint, but regulators voted eight to six to do away with the ban. In addition, religious organizations can now own and operate radio and TV stations, whereas religious broadcasting organizations previously had to have a multi-faith ownership.

The religious broadcasting change rests on "a Canadian-style compromise," says Keith Spicer, chairperson of the Canadian Radio-Television and Telecommunications Commission (CRTC). "It strikes the vital, if delicate balance between supporting freedom of expression and safeguarding against...intolerance," Spicer told the Canadian Press.

Code of ethics

Worries about intolerance were the reason six of Spicer's fellow commissioners voted against single-faith TV. However, Spicer and others are counting on the disciplinary effect of a strict religious broadcasting code of ethics which will forbid religious channels from pushy fundraising, religious intolerance "and other excesses often found in American televangelism," he says.

The code outlaws suggestions that a program may go off the air (or that divine consequences may result) if viewers don't send money. It also bans the misrepresentation of other religious beliefs, targeting other religious groups for conversion, questioning the dignity of other religions (or individuals) and promoting hatred against other religious groups.

In adopting the code Spicer reportedly gave high praise to Vision TV, Canada's existing multi-faith network, which developed the code for its own use and which continues to "encourage tolerance" and "provide balance" by dividing its broadcast time between a variety of religious groups.

Only by request

Under the new policy Vision TV will continue to be offered as part of the basic cable package, while single-faith channels will be restricted to the "discretionary tier," which means they will only go to viewers who specifically request and pay for them and they cannot be included in package deals (e.g. linked with The Sports Network).

Some evangelism-oriented broadcasters who want to do more than preach to the converted are frustrated by the difficulty of targeting non-Christians, says Willard Thiessen, president of the National Christian Broadcasters Association. "But all agree that the new policies are major steps in the right direction," he told C.C.

Mulroney promises help for 23 refugees

...continued from p. 1
addresses aiding and abetting breaking immigration law, but to my knowledge the department has never acted against church officials."

Since last year the coalition has been pushing 23 selected refugee cases which it says need to be reviewed.

"Once a just claim is refused, there is almost no possibility of obtaining an adequate review of the decision," explains Leddy. Sadly, refugees with just claims have been threatened with deportation "because of negligent lawyers, incompetent translators, culturally insensitive panel members and inadequate information about a country situation at the time of a hearing," she says.

When the coalition first asked for the 23 reviews, it was frustrated by a passing of the buck between higher and lower immigration officers. Seven months ago it turned in desperation to prominent activist June Callwood for help.

Callwood reached Prime Minister Brian Mulroney, who promised to ensure that the reviews would take place. However, because of some misunderstandings and postponements, three of the 23 have since been deported to the United States, which could very well deport them to their home countries.

A second plea via Callwood to Mulroney has staved off further deportations, and officials close to Mulroney have now promised that the reviews will be completed by mid-July, about the time he will leave office.

The coalition is calling for a review of the cases to be completed before July 1, since it is worried that promises could be forgotten in the switch to Mulroney's successor.

The coalition is also calling for reform of the "post-claim determination review procedure," which is now conducted solely by immigration officials "who have no accountability to either refugees or the Canadian public," argues Leddy.

Mainliners accept TV 'compromise'

Bill Fledderus

TORONTO — Officials with Canada's mainline churches are willing to accept Canada's new regulations on religious broadcasting. And even Canada's existing religious TV network is not complaining too loudly.

"We feel the decision was a good compromise," says Doug Tindal, chairperson of Inter-Church Communications (ICC), an organ for Canada's mainline churches, in Toronto.

Requiring a tight code of ethics and restricting single-faith TV to the discretionary (pay-TV) tier has satisfied most ICC concerns, says Tindal, who originally spoke out against single-faith TV.

"Basically, they've opened the door but left the chain on," Tindal told C.C. His only quibble is that no enforcement mechanism is planned to keep an eye on broadcasts. The CRTC believes that viewer complaints will be enough to help it keep broadcasters in line.

Vision TV, Canada's existing multi-faith network, also opposed single-faith TV, admits Vision president Ron Keast. But like Tindal, Keast is willing to see the move as a "reasonable compromise."

"If a compromise had to be made, this is at least a decent one," Keast told C.C.

He's glad Vision TV's code of ethics was adopted as the standard for all. "People are free to present what they see as the truth, but they can't target others," he explains.

Most groups which called for a loosening of restrictions, Catholics and evangelicals alike, praised Vision TV. "It's not an either-or situation for them," explains Keast. They see Vision TV as a way of reaching all Canadians, while their own channels would reach their own constituencies, he says.

On the other hand, some groups sought their own stations because they refuse to work in an environment where there are other points of view and other faiths, says Keast. He sees that as intolerance.

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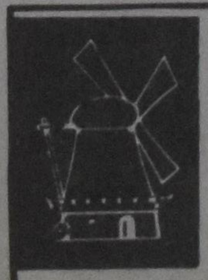

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PRESSREVIEW

Carl D. Tuyl

The moving vans are removing the Mulroney belongings from 24 Sussex Drive, which no doubt will be refurbished, renovated, remodelled, redecorated and spit-polished to suit the new occupant. New occupants are also flooding our westernmost province, and too many of them wind up on British Columbia's welfare rolls. B.C. Social Services Minister Joan Smallwood spoke of "significant pressure" on her ministry's operation.

★ ★ ★

Now for news from the other end of our fair dominion: a head of lettuce was priced at $3.49 in Goose Bay's supermarket. And between those two edges of our land, Manitoba Liberals elected a new leader; Quebec French-only fanatics have been taking pot shots at the province's Bill 86 which would allow English advertising and English language courses in French schools; and Ontario's Bob Rae is continuing his deficit-reducing crusade in spite of the fact that the unions will not join the campaign.

★ ★ ★

There was a historic moment in the Senate when Senator Finlay MacDonald, the first one appointed by our prime minister, rose to propose an amendment which would have killed a government bill. It was the first time any Conservative Senator has done that since Monsieur took office. The bill proposed the fusion of Canada Council and the Humanities Research Council. Senator MacDonald's action was to protest the government's steamroller approach to Parliament. Hats off to Finlay!

★ ★ ★

Ma Bell is not making it easy for the competition. In order to get access to one of its rival's networks you have to spend about half-an-hour dialling.

★ ★ ★

Deputy Finance Minister David Dodge had a flash of almost blinding insight. He warned that any increase in personal income taxes will drive money out of the formal economy. You're tellin' me, Davey! A whole lot of money in our country is getting blacker than my Sunday shoes.

★ ★ ★

Interesting stuff again from Statistics Canada: fewer than half of Canadian families are made up of a married mom and dad living together with their children. (This is a comment I read somewhere: neither of them is to blame/He forgot her kisses/She forgot his name.) And a record number of Canadians do not have a religion. Would there be any connection between those two phenomena?

★ ★ ★

The most surprising statement of the week came from CUPE, the Canadian Union of Public Employees, which revealed that airlines recycle air in the passenger cabins. Not *deja vu* air, but *deja sentu* air. Air with a familiar smell, so to speak. I wonder whether you get better air in business class. It gives a whole new meaning to the word "airline." They give us a line about their air!

★ ★ ★

Over to the *New York Times*: The military in Guatemala had second thoughts and switched sights, giving Mr. Serrano, who had dissolved any assembly that could oppose him, the pink slip. Goodbye, Mr. Serrano! Ex-dictator and current commander-in-chief of Chile, Pinochet, is also making threatening moves against the civilian government of President Petricio Aylwin. Democracies in South America fare like my tomato plants: they need a lot of attention and in the end they wither.

Page 5 of "All the News That's Fit to Print: "Prime Minister Brian Mulroney of Canada told President Clinton that his country was ready to send troops to enforce a blockade around Haiti. Generous to the end, eh? The United States is trying to persuade North Korea to reverse its decision to withdraw from the Nuclear Nonproliferation Treaty. Might as well talk to the doorpost; these guys want an atom bomb like a kid wants candy.

★ ★ ★

The Dutch *Telegraaf* reports that a 19-year-old murderer was let go because of lack of cell space. Following his release the youth committed a series of robberies. Another Dutch criminal with an inventive mind devised a new scam. With a fishing rod he managed to remove the clothing from a washline of a second-story balcony. And the Dutch Bureau for Statistics wrote that the international recession had reached the Netherlands.

★ ★ ★

Something strange is happening in the Vatican. According to a recent press release there is a study being undertaken to find out whether girls could be altar helpers at the celebration of mass. In the current Vatican climate the report of that study sounds a bit like a burp in an expensive restaurant. It is likely that an excuse-me will have to be issued by the study committee.

★ ★ ★

A study from different sources recently showed that the taste buds of children who are weaned from baby food quickly, accept whatever is offered as a replacement. The study says that babies would swallow ground locusts just as easily and with as much relish as applesauce. The person who did this research never met my children when they were babies.

Somewhere else I read that parents who are trying to get their sons from the potty to the toilet should throw a couple of Cheerios in the bowl. It seems the little fellows will quickly aim for that mark. We're rally into research this week, aren't we?

★ ★ ★

Here is an ad from *De Telegraaf's* personal column, freely translated. "Wanted: creative hair dresser who for three days per week would cooperate with our clients." I wouldn't want to get a hair cut there on the other days!

Carl Tuyl is chaplaincy coordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

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Editorial

China continues to persecute and whitewash

June 4 marked the fourth anniversary of the crushing of the student-led revolt in Tiananmen Square, Beijing. Hundreds of Chinese were killed by tanks and guns, tens of thousands were arrested, some were executed and hundreds remain in prison. But no one in China is permitted to commemorate the event.

That's because China remains unrepentant in its suppression of unwanted thoughts and beliefs. There is no political or religious freedom in China. In fact, human rights groups claim that an estimated 10,000 prisoners of conscience live under inhuman conditions in the hundreds of prisons scattered throughout the country.

But on the outside it looks as if China is changing its ways. A handful of well-known dissidents have been set free because China wants to restore its trade with major industrial nations. And it is succeeding in its aims. Canada, too, is falling in line with other nations. When Vice-Premier Zhu Rongji visited Canada a month ago he was well received. China was given privileged trading status without so much as a condition attached to the agreement.

Fascist mentality

I'm reading a 10-page report put out by the Independent Federation of Chinese Students and Scholars, a report which highlights only a few of the thousands of human rights violations of which China is guilty. It's hard to imagine both the cruelty inflicted on prisoners and the deception practised on people outside prison walls.

Yet all of it is done in the name of "reform." In the name of citizen reform prisoners are beaten, starved and tortured with electric rods. In the name of institutional reform statements are released that say that prisoners are ensured humane treatment.

But the following incident describes what's really happening. A squadron leader named Li Yang severely beat a man called Zhang Ming for writing a poem on a wall. Li Yang said: "It is my duty to beat you. This is reforming you. You want to hunger strike? Go ahead. The labour reform detachment is never afraid of death. One dies, we'll bury one; two die, we'll bury a pair."

There is a fascist mentality behind all this that justifies cruelty by appealing to a deep-seated fear among the Chinese of chaos and disorder. People who disturb the order by holding to ideas that differ from those who are in power must be reformed.

And this is the nation that is applying for the honour of hosting the Olympic Games. Do you think the world will give the games to China as it gave them to Hitler in 1936? **BW**

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National Action Committee choice shows disdain for Canada

One thing I have always appreciated about Canada is the way it almost immediately treats its immigrants like ordinary citizens. Landed immigrants can work along with people who were born here or have lived here a long time and can benefit from many government programs. Canada is even willing to extend all the rights of citizenship about four years after immigrants have landed (the residential requirement is three years and the application process takes about one year).

From that vantage point I should be happy about the choice of Sunera Thobani as president of the National Action Committee on the Status of Women (NAC) and celebrate it as a uniquely Canadian reality. Thobani is of East Indian descent and has lived in Canada for only four years. She is the first non-white president of NAC.

Earn the right

But I am not celebrating. In fact, I think there's something wrong with this choice. Much as I like Canada's openness to its new arrivals, I do think new immigrants have to earn the right to run for office or to become the voice of a political lobby group. As it happens, the NAC does a lot of critical analysis of the political situation in Canada. How does one earn that right? By living here for at least 10 or 15 years and starting from the bottom, I would say. If you want to *understand* a situation, you have to *stand under* it for a while.

I speak as an immigrant myself. I have lived in Canada for 43 years, more than twice as long as I have lived in the Netherlands. Yet it took me a while to feel that I had lost the status of guest and earned the right to be publically critical of my adoptive country.

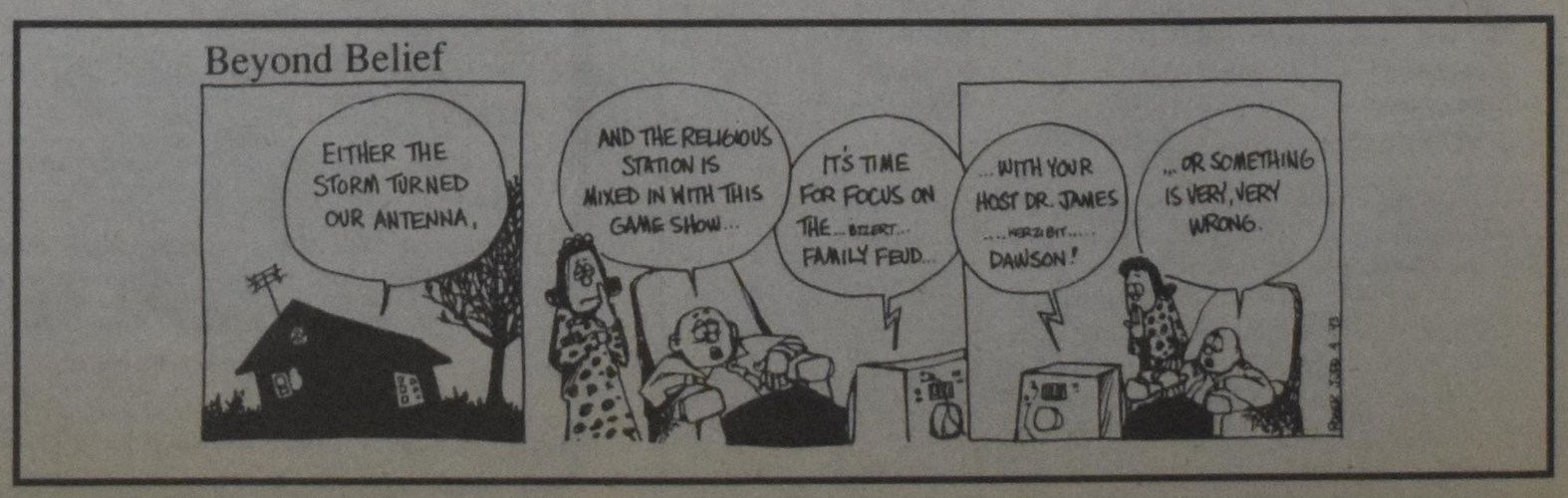
How a person who has been here for only four years can lead a national group of women that makes it its business to seek the restructuring of Canadian society and Canadian politics beats me. In her first official speech Thobani condemned the North American free trade agreement and criticized the "increasing polarization of haves and have-nots" in Canada. How's that for instant expertise?

Lack of discretion

Does this choice of leader indicate that the NAC has no interest in the social and historical context of issues and that it is more interested in power than in truth?

No doubt, Thobani is a very capable woman who will deserve a position of leadership in Canada in the future. I also like the fact that she represents a racial minority. But for a newly arrived guest, who has probably been more focused on her doctoral studies at Simon Fraser University than on the social and political lay of the land, to attack the government's agenda and the social system in Canada in the name of her organization seems presumptuous and indiscrete.

Immigrants should not rush in where long-time Canadians fear to tread. **BW**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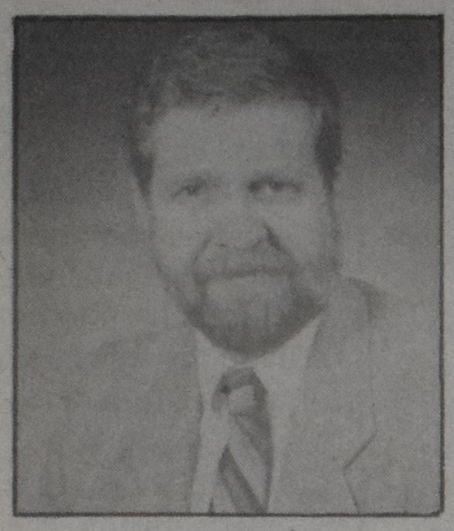

Jake Kuiken

Society in FOCUS

May was 'hearing awareness month'

May is always "Hearing Awareness Month" in Canada. It's a time to increase our understanding of those who don't hear well or at all. In past years our family has participated in a variety of local activities for increasing public awareness of the difficulties experienced by those who are deaf or hard-of-hearing. This year, however, May would have passed by unnoticed except some contentious articles that appeared in *The Calgary Herald* and *The Globe and Mail*.

The articles represented contrasting perspectives on a major dispute in North America's deaf community. The issue is about the means of communication for persons who don't hear and who consequently don't learn to speak the way most of us do. The ramifications of the problem are extensive and include personal development, family, educational, community and cultural identity issues.

Sign language and a deaf subculture

In summary, there are two primary communication alternatives for the deaf. Between these alternatives there is a long history of bitter accusations and sometimes outright animosity. In recent years the development of the cochlear implant has exacerbated the difficulties between these opposing points of view. The implant is a high-tech device that is surgically put into the inner ear enabling deaf persons to distinguish and recognize sounds and offers hope for restoring some hearing.

The first of the traditional alternatives is sign language, most often American Sign Language. Best known as ASL, it is a fully legitimate language used very effectively by many thousands of deaf persons to communicate, most often with other deaf persons within the confines of their subculture. In recent years it has become commonplace to see high profile public events and newscasts provide simultaneous ASL translations alongside captioning.

Many ASL advocates oppose the use of cochlear implants because it threatens the survival and future of deaf culture. To ameliorate these concerns, some members of the deaf community propose that they, along with parents, participate fully in deciding the methods of communication and schooling for young children. Others have gone as far as to suggest that educational mainstreaming and implants are unnatural and abusive for most deaf children.

Having removed the "disability" from deafness they are quite content to propose that deaf children attend school for the deaf, associate primarily with other deaf persons and develop their identity within the context of a deaf-culture. It's this redefinition of the disability along with the normalization of the subculture that has driven this remarkable level of arrogance.

Interaction with the hearing world

The second alternative involves teaching deaf persons to "hear" and speak, either through speech-reading (also called lip-reading) or through auditory/verbal training. The latter is a method that relies heavily on amplification and development of the residual hearing available to most young children who are born deaf. This alternative generally allows deaf persons to communicate directly with the hearing world using a variety of ongoing special support in complex social, employment and educational settings.

Like ASL, this approach has its zealous advocates who are prepared to persuade others to see it their way. At the end of the day, however, the decision about the method of communication and education is best made by parents. Considering the needs and abilities of the child as well as the family's ability to deal with the unique demands associated with each of these approaches is best evaluated by those most directly involved. The adult deaf community and their professional entourages are more likely to be of genuine service to young deaf children and their families through support and encouragement.

Jake Kuiken is a registered social worker who lives and works in Calgary.

C.C. uses 'pro-abortion' rhetoric?

I can't help feeling disappointed by C.C.'s coverage of the Ontario government's attempt to ban all protesting and counselling at abortion clinics, hospitals, etc. (C.C. May 28). The article contains: 1. the pro-abortion rhetoric and what amounts to slander by three abortion proponents (Boyd, Holmswood and Holmes), already the regular fare of the "pro-choice" secular media; 2. remarks by Mr. Gerald Vandezande, well-known for *not* representing pro-life thought as held by Canada's major pro-life organizations. Only Mr. Jim Hughes, national president of Campaign Life Coalition Canada is allowed a few lines defending counselling and picketing [We also quoted Janet Epp Buckingham, who spoke against Ontario's action — Ed.].

Make no mistake about it, basic freedoms are very much at stake in this government action. Specifically at issue are the freedom to protest, counsel and offer help at abortion centres. However, if the government is successful in obtaining an injunction against pro-lifers, who will be the next target? This action is very far reaching and very dangerous.

Information essential

I have been a weekly witness at a late-term abortion facility in Toronto for the past two-and-a-half years. Is a pro-life presence at an abortuary vitally important? i.e., should women be informed about all the facts before having an abortion? According to a 1992 opinion poll, 75 percent of Canadians said yes to this question.

The government alleges harassment by pro-lifers. That is simply not true. If there were violence on the picket line, why have there been no criminal charges? The government is fabricating charges against pro-lifers in order to silence them. It's "pro-choice" people who kick, punch and spit on the (mostly women) volunteers and expose them to the foulest language and abuse because they dare to offer help and be there.

Yet I have seen no retaliation ever. That's because pro-lifers want to address the real crime that is committed inside the abortuary: the horrible violence perpetrated on the woman and her defenceless unborn child with the law's approval.

Peaceful and effective

Is picketing a doctor's home valid or fair? Let's look at it this way: abortionists have consciously declared war on the defenceless unborn for money. It is up to all Christians to defend those who do not have a voice. Dr. Fraser Fellows in London, Ont. has been at it for 20 years, with thousands of victims. The picket sign in front of his house reads: "Dr. Fellows, please stop doing abortions" — no shouting; just a prayerful vigil.

Is this kind of peaceful demonstration effective? Most certainly. A major population centre in Ontario that used to have seven doctors willing to do abortions is now abortion-free.

Make no mistake about it: there is a war going on in North America. The yearly casualty list is over one-and-a-half million dead. At this point, the war is being lost because of misinformation by the media and the apathy of society, most churches included.

Need for counselling

Where does that leave the woman with a crisis pregnancy? It leaves her often desperate and stuck!

She needs caring and loving support; she needs sympathetic, practical counselling; help for the moment, throughout her pregnancy and beyond.

However, not one of the 46 recommendations of Ontario's Task Group on Abortion Services addresses the real needs of women. The report sells abortion as the only solution. That leaves the woman with a dead child and very often with a life-long haunting self-accusation, "I killed my baby" (Post Abortion Syndrome).

Psalm 11:3 asks, "If the foundations are destroyed what can the righteous do?" Asking that question is answering it. We can contact the Attorney General's office (416-326-4000). We can write Mr. Rae and our MPP.

George Eygenraam
Dunnville, Ont.

Poison Plants

(NC)—Many household plants can be poisonous. Be especially aware of:

- Dieffenbachia (elephant ear)
- Philodendron (all varieties)
- Bulbs e.g. daffodil, amaryllis
- Christmas Cherry Plant
- English Ivy
- Umbrella Plant

Know what these plants look like and keep them out of the reach and the mouths of small children.

St. John Ambulance

Health News

Two-thirds of Ontarians at increased cardio-disease risk, survey shows

TORONTO, (OMH) — Smoking, a diet high in fat and high blood pressure put nearly two-thirds of Ontarians at increased risk of cardiovascular disease, the Ontario Heart Health Survey has found.

Cardiovascular disease is still the leading cause of death in Ontario, accounting for 35 percent of all deaths. Most people know its major causes. But too few change their habits to avoid the risks, the survey found.

The survey was released recently at the start of a two-day symposium that attracted 250 experts and community workers involved in heart health.

"Ontario's survey results and the discussions this week will be invaluable in charting the course of future heart health action in the province," said Health Minister Ruth Grier.

"Many of the risks are preventable, as are many of the cases of cardiovascular disease," said Dr. Richard Schabas, Ontario's chief medical officer of health and the survey's principal investigator.

"A healthy diet is imperative," said Schabas. "Most people know that dietary fats are associated with cardiovascular disease. And they know that smoking and high blood pressure are dangers, too. Our challenge is to translate that knowledge into healthier behaviour."

More than two-thirds of the total deaths from cardiovascular disease are due to coronary heart disease. Strokes accounted for 21 percent.

The survey report recommended improved public health policy, especially in the areas of tobacco control and healthy eating habits. There is also a role for better medical treatment of some risk factors, particularly high blood pressure.

The Ontario Heart Health Survey was conducted between January and May, 1992. The survey, costing $425,000 was paid for by the Ontario Ministry of Health and Health and Welfare Canada. Local health units collected the data from 2,583 men and women aged 18 to 74 chosen at random across the province.

The survey is part of the Federal-Provincial Heart Health Initiative in which all provinces participate. Their data contribute to a national picture of cardiovascular disease risk. The findings will form the basis of recommendations on provincial policy to come in the chief medical officer of health's report later this year.

Surgery best for hernias

Marian Van Til

LONDON — The *British Medical Journal* is reporting that control of internal hernias through the wearing of trusses is a failure two-thirds of the time. A study of 52 hernia patients between the ages of 35 and 90 found that only 31 percent of them achieved "complete or even partial control" of their hernias. The relatively simple surgical technique currently used to correct hernias is a far better solution, it was found.

International Christian health conference examines implications of expanding population

BRUNSWICK, Ga. (EP) — By the year 2050, the world's population is expected to double, reaching more than 11 billion. If current predictions hold, half of these people will be living in absolute poverty. The health implications of such an expanding population is the basis for the 13th Triennial International Conference on Christian Health Ministries (ICCHM) held June 5-9 on St. Simons Island, Georgia.

More than 800 world leaders in Christian health and development ministries, medical professionals, mission board officers and national church leaders gathered for the conference, focusing on redefining the role of Christian medical missions and the role of the church in world health.

"And I will heal them" (Isaiah 57: 14-19) was the theme text for the conference of international Christian leaders who work to increase the impact of the church in achieving global health. ICCHM examined biblical foundations for health ministry within the church. Plenary sessions led by experts featured data, analyses and successful medical ministry models from each continent. Technical discussions probed issues of injustice and poverty, urbanization, changes in professional disciplines, the AD2000 movement and women's rights.

The conference, sponsored by MAP International, a Christian global health organization, is held every three years. One of the largest regularly scheduled international exchanges for Christian health workers, this 13th meeting of leaders in health missions addressed participants from nearly 50 nations, including leading health professionals and theologians from Asia, Latin America, the Middle East, Europe and North America.

The conference also featured grass-roots health pioneers. A Quechua woman shared how health and transformation are nurtured in remote mountain villages. An Indian physician shared how the slums in New Delhi are being transformed by the people who live in them. Health professionals and communicators detailed their battle against AIDS and how the church is participating in the war.

Computer program transforms shoemaking

Marian Van Til

BRAINTREE, Massachusetts — A 60-year-old New England footwear company called Jones and Vining Inc. (J.V. Footwear), is hoping to use computer technology to revolutionize the way we buy shoes, reports *The Christian Science Monitor* of June 4-10.

Shoes are currently made with lasts — the foot-shaped forms around which shoes are built. Jones and Vining currently supplies lasts to shoe designers. When lasts for a particular shoe design are needed in more than one factory, they are hand-copied at each factory for each size of that particular shoe design.

But hand-copying, of course, allows for slight variations and for mistakes in size or shape. But such quality control will soon be a problem of the past. J.V. has developed a computer program called Compu-Last, and a line of machines that can translate last designs of any complexity into a digital computer code. That information can then be saved on a disc or sent anywhere in the world by telephone.

The result, reports *The Monitor*, is that not only do all lasts turn out the same, but new shoe styles are disseminated around the world much more quickly. J.V. also envisions technology that would make it easier for shoemakers to gain better knowledge about "the population of feet," to cut the costs of customizing shoes for people with special needs or hard-to-fit feet, and to allow the average person to mail-order shoes without worrying whether they will fit.

South African leader says elections necessary to avoid further catastrophe

SOWETO, South Africa (EP) — The consequence of South Africa not holding democratic elections within the next 12 months is "too ghastly to contemplate," says Caesar Molebatsi, an African church leader from Soweto and a leader of Concerned Evangelicals of South Africa.

"I have never seen our black community so angry. They are growing very impatient with the foot-dragging of the government," said Molebatsi. To avoid catastrophe, suggested Molebatsi, South Africa must establish a transitional Executive Council representing all parties within six months.

"We must move quickly and we must ensure that during the transition to democratic elections no single group has a monopoly over resources such as the economy, tax revenues, and the security apparatus. At present time all the control is still with the white regime."

Molebatsi appealed for Christians to pray for a peaceful transition to democracy in South Africa, said a report from World Evangelical Fellowship.

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Music Review
by Marian Van Til

He Has the Power

Calvin College Alumni Choir

Charles K. Smith, conductor
Kenneth Bos, accompanist
Available from Calvin College Alumni Association, 3201 Burton S.E., Grand Rapids, MI 49546. Compact disc: $12 U.S. + $3 shipping; tape: $10 U.S. + $3 shipping.

As its name suggests, this 46-voice choir is made up of Calvin College alumni who are now teachers, professors, social workers, businesspeople, or in other vocations, but very few of whom are professional musicians. Charles K. Smith, a professor of music and choral conductor at Michigan State University, was appointed the choir's conductor in 1990.

A great variety of musical styles is represented in the 20 tracks of this 64-1/2 minute compact disc. There are anthems, hymns, psalm settings both traditional and modern, hymn anthems, oratorio choruses, 16th century polyphony, Spanish Christmas carols, African mass excerpts, both white and black gospel hymns and black spirituals. The pieces are either sung *a cappella* or accompanied on organ or piano (or with tambourine or drums). Needless to say, such variety will no doubt satisfy a wide range of musical tastes.

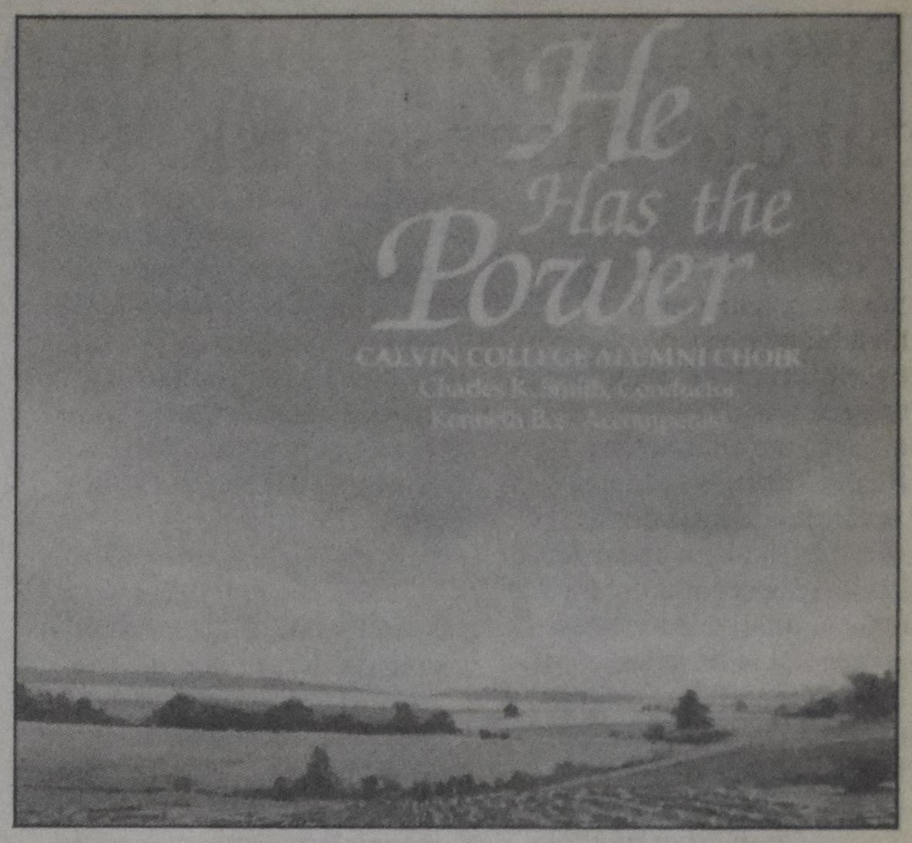
Variety for its own sake doesn't mean much, of course, if a choral group can't handle such diversity. This choir has little problem in that regard, however. It switches easily from the thick-textured, mild dissonances of 20th century Briton Herbert Howells' *Psalm 42* to the ethereal, nearly vibratoless polyphonic texture of 16th century William Byrd's *Ave Verum Corpus*; and then to the jaunty joyousness of the traditional Spanish carol *Fum, Fum, Fum.*

Every word audible

There is much beautiful singing here. The diction is exquisite without sounding exaggerated or overly proper; even when texts come fast and furious, every word is audible. The musical lines are contoured as they should be: phrases are never static, nor truncated for lack of breath.

Some of the performances are not without annoyances, however. The main irritant is an excessive vibrato too much of the time. The sopranos and altos demonstrate in Byrd's *Ave Verum* and at several other points that they know how to control their vibratos; but in most cases they don't (it's easier not to). It could be argued, of course, that a heavy vibrato is appropriate to many of the Romantic-style works sung. I would argue that, even so, the vibrato is still overdone and detracts from the choir's otherwise fine musicianship and from one's overall enjoyment of this recording.

One could legitimately argue with a few of Smith's chosen tempos, particularly that the two choruses from Mendelssohn's *Elijah* — "Lift Thine Eyes" (for three-part women's chorus posing as angels) and "He Watching Over Israel" — are too fast, in the



first instance not allowing for the feeling of sweet encouragement brought by the incorporeal heavenly messengers, and in the second instance, creating a sort of rushed nervousness rather than the quieting assurance that "he watching over Israel slumbers not, nor sleeps."

Not enough 'swing'

One other criticism (which will bother listeners only to the degree to which they're familiar with and listen to music in the African-American tradition): the syncopated rhythms and occasional "blue notes" of the spirituals and black gospel songs are wonderfully accurate — they're read off a page of music, of course, which such pieces in the black tradition normally weren't and still aren't; but these readings are just a little too "clean," too studied.

Despite that, most are quite enjoyable, particularly the animated spiritual "Witness," which tells the story of Samson; and the title song "He Has the Power," from Leon Roberts' *Mass of Saint Augustine.*

Ken Bos's fine accompanying should be particularly highlighted. He moves easily from organ to piano. On organ he chooses imaginative registrations and never plays too loudly (the bane of choristers — and congregatons — everywhere); on piano he always emphasizes whatever line or lines need to be heard, his sense of rhythm is flawless and, again, it's never too loud. If you enjoy singing or humming along with a recording — for inspiration or for fun — you'll be able to do it with quite a few of the numbers here, and for a bargain price.

Leaping from the puddle

Mennonite cartoonist both sheds and affirms his upbringing

Tom Price

"Comic books and films were both taboo" for cartoonist and screenwriter Joel Kauffmann while growing up as a Mennonite preacher's kid in rural central Illinois. Kauffmann draws the cartoon "Pontius' Puddle."

"My parents moved us out of the big community of Hopedale, population 750, to keep us out of some of the world's influences," says Kauffmann, who comfortably fits into the atmosphere of a five-acre farm with its own creek and nearby ponds. "Amphibious life was something we were very familiar with and, consequently, didn't treat very sacredly." (Pontius is a frog.)

Kauffmann recalls firecracker attacks on frogs and other creatures. But he remembers time spent in church services as part of a Mennonite Church congregation whose ancestors only recently had shed their Amish past.

"I put a lot of time in on hard pews," the Goshen, Indiana, resident says. "Even though we weren't allowed to buy comic books, we were allowed to draw."

Kauffmann doodled away many a service. Another forbidden pleasure was attending movies. "The first film I saw and was punished for was *The Music Man*," says Kauffmann, now 42 with two sons of his own. "I sometimes wonder whether my life choices were reactions to my upbringing."

Ten years of frogs

This month, Kauffmann marks his 10th anniversary of drawing "Pontius' Puddle," which now appears in about 230 publications worldwide. And rather than shun Hollywood, Kauffmann also has three screenplays in production for theatrical release. They include a contemporary re-telling of Kauffmann's first exposure to celluloid and an adaption of *Joshua*, the first in a series of best-selling novels by Father Joseph F. Girzone, a retired Catholic priest.

Despite an attitude that at times could be provincial, the church, for Kauffmann, represented what actor Ned Beatty once described as "the one place you talked about something other than sports or the weather." Yet at the same time, Kauffmann saw little quality communication going from the church to the wider world, particularly when humour was used as the medium.

"The uniqueness of my strip is the way I try to bridge from the religious world to the secular world," Kauffmann asserts. "I felt so much religious humour is so innocuous."

Human weakness

After studying art at Hesston College in Kansas, and communications at Goshen College in Indiana, Kauffmann flirted with becoming an editorial cartoonist. He first published a cartoon strip, "Sisters and Brothers," for a half-dozen Mennonite publications. But Kauffmann discontinued the strip in 1982 because it wouldn't support itself financially. Then, he came up with "Pontius' Puddle," in which the protagonist is an overgrown frog whose spiritual life remains stuck in the tadpole stage.

A religious cartoon strip with its main character named after the Roman procurator who washed his hands and allowed Christ's crucifixion might seem odd. But Kauffmann deliberately chose the name to illustrate a general human trait: the desire to do right being overcome by human weakness.

The puddle, the setting for the strip, alludes to the small world of Kauffmann's youth as well as the limited view of the world sometimes seen by Christians.

Kauffmann's strip takes jibes at "people's fossilized sense of piety" that has little to do with what the artist sees as central to the Christian life.

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The CRC in Cuba: tired, but growing

Merle Den Bleyker

JAGUEY GRANDE, Cuba (CRWM) — "Brother, we are tired," he said to me.

I believed him. For days I had observed Rev. David Lee and other pastors of the Christian Reformed Church in Havana, Cuba. What I had seen convinced me that he was telling the truth about being tired. His day began before mine and would certainly end well past the time I would go to bed.

All of the pastors from the 12 Christian Reformed congregations in Cuba had come together in Jaguey Grande, a 130-kilometre drive southeast of Havana, for the annual gathering of the Cuban CRC. Seeing them together, I came to appreciate the demands placed on all of these pastors. Their nation is caught in the power moves of international politics, and is a victim of its own choices as well. Cuba's current condition is a result of many decisions by world leaders to either resist or to promote the spread of communism. These decisions have also had their effect on Cubans who live near or are a part of the Christian Reformed Church of Cuba.

Prayer against blockade

Economic blockades, both international and accidental, have cut deeply into the well-being of the Cuban people. I was asked several times during my visit to pray that the blockade would be lifted. But Cuba's economic problems are more complex than the 30-year blockade by the United States. With the monumental changes in the Soviet Union and Eastern Europe, the well of economic and political support for Cuba has dried up.

The average wage in Cuba is about 200 pesos per month, which doesn't even cover the cost of a pair of shoes. Rice, when it's available, rings in at about 500 pesos for 100 pounds. Often, even when products are available, a government-enforced program of rationing limits purchasing. Citrus fruit is visible everywhere, but since it is for export very little is available for local consumption. I saw older people faint in the church services because of a deficient diet.

Pastors and their families who live in this situation experience the struggles of the people to whom they minister. A pastor's car may double as a taxi, an ambulance or a hearse. A small cache of medicine brought in from outside the country makes a pastor and his wife pharmacists and doctors. If there are ever leftovers after a meal there are always neighbours who need help stretching their own rations. It's no wonder the calls start early and end late in the day. It's no wonder the pastors of the Christian Reformed Church in Cuba are tired.

A history of hope

The CRC in Cuba has struggled through much. Established in the 1950s through the work of Christian Reformed World Missions, there were 11 congregations by the end of the decade. However, in 1959 the revolutionary government took over, cutting the congregations off from fellowship with their North American counterparts and leading to the difficult economic conditions of today.

But in spite of these hardships, the churches endured and even flourished. Each church is still growing, through prayer and Bible study cell groups. And now, the government's policies towards churches are relaxing. In contrast to past practices, church services are allowed in places other than the government-approved church buildings.

In the April 9 issue of *Pulse*, Albert Ehmann, executive director of Worldteam Canada, reported that in 1990 Castro told a group of evangelicals that the flaw in Cuba's revolution was its oppression of the church. In fact, Ehmann said, the Cuban dictator now believes that every Cuban town should have a church. Since then, explosive growth has filled evangelical churches in Cuba with a million adherents. This growth is also evident in the Christian Reformed Church in Cuba, which has doubled its attendance in a few years.

Training and termites

While these expanding congregations are a good sign, the growth also means more work for the already pressed pastors and church leaders. With only three ordained and several lay pastors, the demand for leadership and training outstrip the time and energy available. Yet the few current pastors have to spend time training new leaders in order to relieve some of their growing work load.

Pastors are also tired from their efforts to build the church in a physical sense. Termites have successfully done to the church buildings what past policies have attempted to do to people. The churches are attempting to rebuild, but once more have run into the cruel realities of international political and economic power plays. Building materials, when they are available, can only be purchased with the scarce U.S. dollar. Locating and purchasing these materials becomes another part of the Cuban pastor's job description.

No spiritual blockade

The day had begun early at the Christian Reformed Church in Jaguey Grande in preparation for the annual gathering. I wondered how all the others would come when gasoline was in short supply. But they came, and soon the cauldrons were steaming with donations of food. The service began with 500 people packed into a space for 200. The music was spirited and the joy of the people was evident. Each congregation represented sang a special song. After a sermon and a call to faith, the platform could not hold all the people who came forward. There were 20 people baptized that afternoon.

Such an event helps explain why the churches in Cuba and their leaders can continue to carry on each day. The Spirit of God encourages them and strengthens them. They see that the gatherings are filled with young people. Indoctrination has not replaced a thirst for hope and faith. Lucrative careers may be sacrificed because of allegiance to God. These young people come, they compose the songs of the church and they are rapidly becoming the leaders of the church. In fact, the majority of the church is 30 years old or younger.

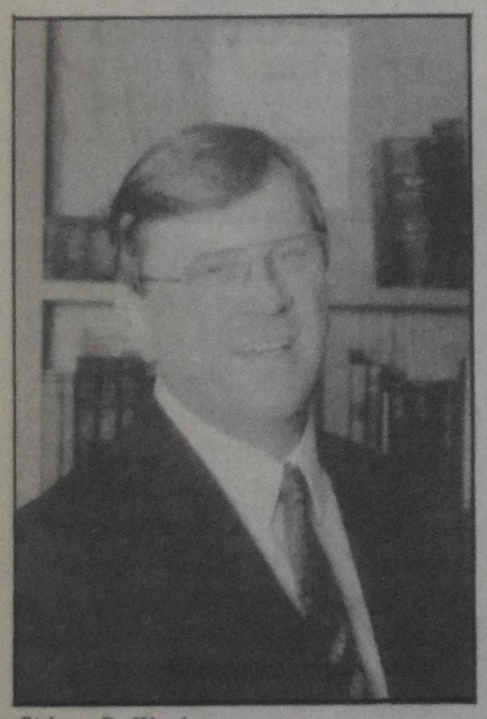
The pastors in the Christian Reformed Church in Cuba have 30 years of reasons to be tired. Yet today, church growth gives them hope and reason to continue. The story of Aaron and Hur holding up the arms of Moses comes to mind. We have heard from time to time of the churches in Cuba, but if there ever was a time to hold up our arms in prayer for our brothers and sisters there, it is now.

Rev. Merle Den Bleyker, program director for Asia and Latin America for Christian Reformed World Missions, visited Cuba in April.

Institute of Holy Land Studies appoints Sidney DeWaal president

JERUSALEM, Israel (IHLS) — The Institute of Holy Land Studies in Jerusalem, Israel, has named Dr. Sidney DeWaal, 57, as its new president and chief executive officer effective July 1.

DeWaal comes to the Institute of Holy Land Studies from his post as the dean of Gordon-Conwell Theological Seminary in South Hamilton, Massachusetts, where he gave leadership to significant changes in educational programming and the development of branch campuses in Boston, Massachusetts, and Charlotte, North Carolina. He will address similar challenges in organizational development at the Jerusalem campus on Mount Zion and the Institute's U.S. office in Rockford, Illinois.



Sidney DeWaal

DeWaal was born in the Netherlands and came to the United States in his early 20s. He studied at a teachers college in Holland and then at Calvin College (BA), Drake University (MS Education), Calvin Theological Seminary (BD), and Chicago Theological Seminary (RelD), and took additional training in administration and management at Case Western Reserve University in Cleveland, Ohio, and the University of Chicago.

DeWaal's career includes psychology teaching and administrative positions in Costa Rica, Trinity Christian College in Palos Heights, Illinois, and Edmonton, where he was the founding president of The King's College. As an ordained minister in the Christian Reformed Church he served pastorates in Fort Lauderdale, Florida, and Edmonton.

Wide-ranging program

The Institute of Holy Land Studies offers study in the history, culture, language, archaeology, and geography of Israel from early beginnings to the present. Using the unique resources available in Israel, the programs of study seek to enrich the understanding of the Bible and the Christian faith. The Institute offers graduate degree and certificate programs in Biblical History, Hebrew Language, and Middle-Eastern Studies. Throughout the year, hundreds of college, university and seminary students take short-term intensive courses in archaeology, geography, history and Hebrew language and culture. These courses transfer to their home institutions. Although most students come from the United States and Canada, a growing number are from Korea, Australia, Africa and Europe.

Currently a resident of Beverly, Mass., DeWaal and his wife, Janet, are the parents of two adult children. The DeWaals will move to Israel this summer and establish a second home in the Chicago area during the periods of the year when DeWaal's responsibilities bring him back to the U.S.

A Presbyterian Comments

Robert J. Bernhardt

'Just a note to the folks back home'

Greetings:

Well, here I am once again as a commissioner to the General Assembly of the Presbyterian Church in Canada. This annual gathering brings ministers and elders from across Canada together to discuss the needs, present and future, of the Presbyterian Church. This year we're meeting on the campus of Brock University in St. Catharines, Ont. But somehow, even though I am not far from home I feel like I'm spending a week in another country. The real world of the congregation seems very distant.

Although the assembly just opened last night and no significant decisions have even been debated, some important beginnings have been made. As is our custom, the assembly opened with a worship service. The retiring moderator, Dr. Linda Bell of McDonald's Corners, Ont., delivered a sermon entitled, "On Not Playing It Safe."

She warned of the spiritual dangers and the limitations we accept because of our Presbyterian penchant for "moderation in all things." But while the principle was well-stated, she was herself cautious about making any very specific applications to our current situation. Perhaps she felt that it would not be appropriate to appear to be advocating a specific response to things that may become the business of the assembly. Nevertheless, I fear that in these times of significant need in the church we may all settle for fervently restating familiar principles without deciding what has to actually be different in the future.

Elderly elders

Two casual and perhaps superficial observations about the opening service: The elders who assembled to distribute the elements in the communion service were conspicuously elderly looking. On the other hand, the massed choir from Presbyterian churches in the Niagara Presbytery, while sticking to very traditional music, seemed filled with joyfulness and enthusiasm. Also, they were not so elderly looking — which I thought a hopeful sign.

Well, we now have a new moderator, Dr. Earle Roberts. Of course that wasn't a great surprise; but maybe you hadn't heard that he had been chosen as moderator designate by our national balloting system earlier this year. Although he retired last year, Dr. Roberts is an interesting individual who has had pastoral experience both in Canada and in Nigeria. Also, because he has more than 10 years experience as a clerk of the assembly he shouldn't have too much trouble guiding us through our business in an orderly way.

Membership still declining

I know you will be wondering about membership statistics and I sure wish there were some good news to report. Unfortunately, despite my hopeful observations and declarations, the preliminary statistics just released indicate that we lost another 2,539 adult members in 1992 (if I'm not mistaken that works out to a decline of about 1.6 percent); and somehow we also lost over 1,400 (or another 4 percent) more of our Sunday school children.

We seem to be up somewhat on the financial revenue side, but I didn't think to bring along my calculator with which to work out all the details. It sure is a mystery to me how we keep losing members and still manage to increase the dollar amount of our givings. All I can say is that sometime off in the future those last few Presbyterians sure will need to be wealthy people to maintain that trend to the end.

But forgive my pessimism. This is supposed to be a celebrative time. And really, you know, in many respects it is. I'm meeting a lot of old friends, some of whom I haven't seen in quite a while, and getting to know some interesting new people from places across the country. With all these committed people, it's hard to see how we can fail.

Well, I guess that's all for now. I'll have to write again after it's all over and let you know what the important decisions were (presuming there are any! — and assuming that I can recognize them!).

Please keep praying for the church.

Bob.

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

European evangelicals call for action against genocide in warring nations

LONDON, England (EP) — Citing Bosnia, Ngorno Karabakh, and the Sudan as examples of places where "innocent people of all ages face systematic execution, often in the most barbarous of manners," European evangelical leaders are calling upon their governments and other U.N. member states to "intervene militarily, if appropriate, to both protect the victims and put an end to this barbarous practice."

"The adoption of genocide as a legitimate weapon of war is totally unacceptable. Failure to confront such action runs the risk of legitimizing genocide," said an April letter addressed to British prime minister John Major and signed by the international director for the U.K. evangelical alliance, Mike Morris, and director for the European Evangelical Alliance, Stuart McAllister.

"We write to express the grave concern of evangelical Christians throughout Europe at the increasing use of genocide as a political strategy," said the two leaders. "If human rights declarations are to have any value, then human dignity must be protected," they said.

According to the World Evangelical Report, the two leaders acknowledge that "clear dangers and economic costs" are involved but argue that "certain moral imperatives must be defended and preserved since they are the guarantors of an effective system of values by which human society orders itself."

Canadian churches concerned about military control in Guatemala

TORONTO (ICCHRLA) –

In a June 3 letter sent to External Affairs Minister Barbara McDougall, the Inter-Church Committee for Human Rights in Latin America (ICCHRLA) expressed concern about the continued threat to human rights posed by events in the wake of President Jorge Serrano's self-coup. While the military claims to have restored democracy and the rule of law suspended May 25 when Serrano dissolved Congress and the constitution, ICCHRLA's acting director Suzanne Rumsey states: "Information we've received from church partners in Guatemala confirms that this is only a facade and that the military are in fact controlling the country."

In light of the suspension of constitutionality in Guatemala ICCHRLA has called on McDougall to press the Organization of American States (OAS) to immediately suspend Guatemala's membership in that organization, in accordance with the Agreement of Santiago. McDougall met with ministers of the OAS in Washington recently and attended the OAS General Assembly which opened in Managua June 7.

"We're seriously concerned about the safety of our church and human rights partners in Guatemala," said Rumsey. "We've received reports that Nobel Peace Prize winner Rigoberta Menchu may be forced to leave the country because of death threats against her." In light of these threats, ICCHRLA has urged the immediate dispatch of United Nations Special Advisor on Human Rights, Christian Tomuschat, to Guatemala to monitor the human rights situation.

On behalf of its member churches and religious communities, ICCHRLA has also called on Canada to join the European Economic Community and apply economic sanctions against the Guatemalan government.

Christian Reformed agency supports training in Vietnam

GRAND RAPIDS, Mich. (CRWM) — Christian Reformed World Missions is granting $3,500 to Vietnam Christian Services, a task force including representatives from Classis Greater Los Angeles of the Christian Reformed Church, to be used for pastor training programs in Vietnam this summer.

The grant is in response to a request for assistance from the task force and the Saigon Christian Reformed Church, a 530-member Vietnamese congregation in Westminster, Calif. The contribution will be used for month-long pastor training programs in the cities of Danang and Mekong during July and August.

Features

Political options: why I vote Progressive Conservative

In our March 26 issue we issued a challenge to readers. In this election year, we said, we'd like readers to tell us why they will be voting for a specific party, our main concern being how you have integrated your Christian beliefs with your support for a given party.

Last week we began publishing your responses. The replies this week are from Progressive Conservative Party supporters.

Ralph L. De Groot, Peterborough, Ont.:

I remember well the family birthday celebrations in The Hague. I was young then. There were visitors throughout the day and again at night. The war and curfews were over and windows were no longer required to be blacked out. Despite that a young boy would have to go to bed early, but he could listen to the conversation filtering through from the crowded living room. No, I didn't understand any of it, except somehow I sensed it was important.

The dialogue was spirited but not argumentative. With the passage of time I learned what was talked about: Calvin, Van Prinsterer, Kuyper, Bavinck, Dijk, Colijn, the Free University, the church, sphere sovereignty, the Anti-Revolutionary Party and creeping socialism. And then my parents packed their bags and left for a better place.

It took me years to fully appreciate and value just what held that older generation so spellbound. Much of it was contained in the books they read, and these had come with us. Others were added, among which were Locke, Mill, Bancroft, Burke and quite a few contemporaries.

No social engineering

Being a member and active supporter of the PC party is not so much a matter of becoming a Conservative as it is to discover that you have always been one. For this is the party that rejects the liberal idea that human reason alone is capable of improving our lot. We acknowledge, moreover, that radical excesses are not the way to bring about improvements.

The Conservative cannot identify with the liberal view that we are basically born good and that our best intentions will eventually produce a better world. Some 34 years of professional life experience with the RCMP throughout Canada and in 21 countries abroad have made that more than clear to me.

While my party values individual freedom, private property and free enterprise perhaps even more than our Liberal friends, we reject the notion that these fundamentals can or ought to be decided, regulated and centrally planned by impersonal experts. Social engineers are not my favourite kind of people.

Equality of opportunity

Conservatives believe in equality of opportunity — the same rules for everyone —but not in socialistic manipulation of forcing the equality of outcome by legislation. We do not believe that it is the State's duty to regulate all social or economic traffic. Its task is to correct the abnormal, to clear up bad situations; it must not regulate to death our work, our farms, our stores, our businesses, our families, our schools, our pleasures, nor our freedoms, but protect them.

As Conservatives we recognize that there are those who really need our collective temporary or permanent assistance. At the same time, the biblical edicts in this regard are first and foremost directed at you and me and not in the first place to governments. Private, direct person-to-person aid is more appropriate than the government-to-government kind.

Time-tested virtues

Conservatives believe in traditional morals and manners and resist inventing new ones for which no shared, established foundation or custom exists. What are these morals? They are the virtues that over time were proven as reliable and dependable in the oldest social institutions of marriage, family, church and local community. They shape our thinking about duty, responsibilities (and not in the first place "rights"), our daily work and our regard for what belongs to others.

Conservatives are not against change or progress, but we hold that it is necessary to submit to a moral order that transcends "mere men and their ways." I look to my church to preach the Word of God in the Reformed tradition, to constantly remind me, among other things, of that moral order, but otherwise to stick to its knitting. It's not its task to design the policies government should follow, nor to tell Ottawa whether or not helicopters should be purchased.

We regard as fundamentals such things as honour, truth, decency and care for those in real need, but not quitting your job for trivial nonsense and without "just cause" and expecting others to pay for your folly. We believe in a hand-up, not a hand-out. That applies to all citizens, established and new.

Principles first

Conservatives aim to restore Canadian society along principled lines: stressing core values, individual responsibility, greater local control of policy, decentralization of government itself, privatization and deregulation of industry, entrepreneurship, responsible social programs and effective criminal justice.

Finally, just as democracy is not a matter of likes and dislikes with regard to persons, so an election is not just about people, their characters or their gender, nor choosing the best or the rejection of one less popular. It is all about choosing the motivating principles.

Do all PC candidates share one vision? Keep on dreaming. Are there discrepancies between principles and practice? I only have to look at my own life! Do party policies always match party ideals? You're in the market for a used car that was driven only on Sundays ... when it wasn't raining! It's not unlike some current hick-ups in church life, is it? Yet the underpinnings in each remain valid and I stay loyal to both!

The answer is not paralysing, passive acquiescence — do nothing — but active participation.

Rick Dykstra, St. Catharines, Ont.:

We are fortunate to live in a part of the world which allows us the opportunity to have a direct say in how we govern ourselves. Casting a vote is something that many of us do with pride. Yet the reasons we vote the way we do are as varied as the people across the country who put themselves before the rest of us as candidates for office during each election campaign.

Decisions which cause a person to vote for one party or another are heavily influenced by the man or woman who is at the helm of a particular party, regardless of how well represented one feels by one's local member of parliament. The Conservative Party, by replacing its leader, has done more than change a name; it has changed its image. New life is being breathed into an unpopular party. While this change is significant, it is not the main reason why a Conservative government may be returned to power.

Trade initiatives

Perhaps the most significant Conservative initiatives put forward in this last term of office were policies respecting trade. By supporting increased trade initiatives we are becoming more competitive on an international scale. Europe has moved to a common market and the new global economy would leave Canada behind. We must establish formal trade relationships to maintain international competitiveness. At the outset, we may struggle to become a cost-comparative trading partner, but once we reach that level, we as a country will maintain a trade balance with the rest of the world.

Deficit reduction will probably serve as the main platform of most major parties in the election. Lowering Canada's deficit will mean service cuts and more taxes. With the effects of a recession still weighing heavily on the shoulders of Canadians, it will prove to be a difficult task to fight the deficit and keep tax increases at a minimum at the same time. Service cuts are inevitable and parties will have a difficult time answering to pressure groups and unions on this issue.

Importance of family

With respect to leadership in the Conservative Party, many Christians will be looking at the candidates' positions on family values. A leadership candidate must lead by example. This may hurt Ms. Campbell since she has not set any strong policy on family values. Jean Charest, on the other hand, appears to draw from experience when he speaks of family values, referring to both his own childhood history and his current family situation. In many of his speeches he has spoken of the importance of family.

Although as a Christian it is difficult to decide which political party to support, I believe the philosophies and fundamental beliefs of the Conservative Party most reflect Christian values. I think the Progressive Conservative Party is a positive choice for Christian voters in the next election.

What lies behind the stunning success of a German priest/psychoanalyst?

A review of **Kleriker** *by Eugen Drewermann*

Aaron R. Kayayan

Kleriker ("Clergy"), the 750-page volume by the German priest and psychoanalyst Eugen Drewermann, has recently appeared in French Translation (*Fonctionnaires de Dieu*, Paris: Albin Michel). It is the latest bomb that has been dropped into the already turbulent Roman Catholic Church.

Known for more than a decade for his radical contestations and disturbing works (some eight to 10 titles have already been translated into French), Drewermann has been hastily and carelessly compared to Martin Luther, whom he greatly admires. This is an outrageous comparison if one evaluates the French translations of his other major works, including *De la naissance des dieux à la naissance du Christ* ("From the Birth of the Gods to the Birth of Christ") and *La Parole qui guérit* ("The Word that Heals"). Some have called him a neo-pagan, and the respected French periodical *L'Express* recently titled their review of his latest work "La Folie Drewermann" ("Drewermann's Folly"). The church has forbidden the 55-year-old unorthodox priest to teach; however, he continues to write.

Drewermann's unusually vehement criticism of Roman Catholic clergy mores amounts to devastating warfare. He spares not one sector of the church. Let the Reformed reader of these pages be cautious before concluding that "we've seen this all before" in this branch of the church universal.

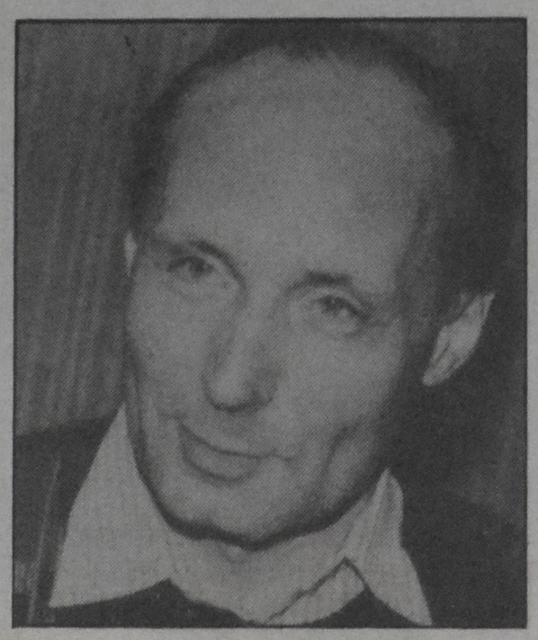
Devil or diviner?

Kleriker is not a *new* theology of the clergy. It is an attempt to call into question the psyche of the clergy, whom Drewermann calls "God's managers." Drewermann, along with several other theologians and priests who have been excluded from the teaching apostolate of the church, has had what the church considers to be a divisive influence, arousing heated debate and giving rise to extremely violent controversy over the status of Roman Catholic priesthood. One must be cautious of Drewermann's hasty generalizations and his presumption to speak authoritatively about everything in his church (which others have described as "much ado about nothing").

An object of veneration in some circles and a media personality in others, Drewermann has also aroused suspicion, as though the old saying *Roma locuta, causa finita* ("Rome has spoken, the thing is decided") could now apply to him. He is not, of course, the first to spark this type of contestation. Drewermann is perhaps the latest fad, soon to disappear and dissolve into the nebula of critics whom the Roman institution has been able to chase from its steadfast, stubbornly authoritarian and changeless paths. When a road does not lead to Rome, Rome's prerogative is to turn it into a cul-de-sac.

This is how Drewermann describes the church's one-time attempt at "democracy."

"The hierarchical formation of the Catholic Church appears in the famous incident of the (German) Synod of Wurzburg. To evoke 1975 and the Synod of Wurzburg does not go without a certain nostalgia or sadness. Can we truly still imagine this church which had expressed the desire to see the laity and clergy sit at the same table? Sure enough, spouses, marriage counsellors, psychotherapists and priests involved in pastoral counselling met to exchange their experiences in an atmosphere of tolerance and openness, in the hope of approaching the truth of Christ beyond their human views. Unfortunately, it was to be the last time that such a hope was raised. It would be smothered under the dictates of (church) ideology."



Eugen Drewermann.

We will not imprudently attempt to summarize this volume; a few major points will suffice to give an overview of its vast contents. One of the chapters is titled "The Elect." It deals with "ontological insecurity," an analysis of the psychological make-up of the priest. It describes the psycho-genetic background of the priest's calling and what Drewermann sees as the false ideas of poverty, chastity and celibacy, and "servile" obedience to hierarchy. It discusses the conflicts of oedipean sexuality, and, in the second section, poses the question: "What exactly is the salvation proposed by Christianity?"

Drewermann does not appeal to theology to make this radical contestation, but to modern psychology and psychoanalysis, and in a rather eclectic manner. He appeals to Freud, to Jung and to the ancient Egyptians to make his point. He uses the scientific tool psychoanalysis (until not many years ago treated as suspect by Rome) as a lethal *weapon* with which he attacks the clergy, a most sensitive subject to the Church of Rome.

Drewermann's literary, cultural, philosophical and theological erudition is impressive. He is implacable in his diagnosis of the alienation of the evangelical mind, the institutionalization of the faith, and the forgetfulness of virtually all the Reformation brought about (Drewermann often quotes Luther). He is also very lucid in his assessment of modernity and of the Enlightenment.

The book's success has been overwhelming, selling 500,000 copies in Germany in only a few weeks' time, as well as almost 50,000 copies in its recent French translation. Drewermann's iconoclasm has given rise to bitter controversy in France, where some have tried to ban the book's publication.

Thrives on controversy

What is behind the stunning success of this priest/psychoanalyst? Is it the attraction of neo-pagan religion and post-modernism? The message of Martin Luther (and of the whole Reformation) was primarily to preach Jesus Christ rather than to criticize theological and ecclesiastical abuses in the Roman Catholic Church (which Luther did only in passing). My impression, though, is that in Drewermann's thinking, biblical Christianity has little importance. His interpretation of Christianity is rather a mixture of non-Christian ideas, such as those of Buddhism and of the Egyptian Isis. Significantly, the inscription on the first page of the book is an old Buddhist proverb: "Only a full-blown being is capable of doing good."

Drewermann's success may be explained by the fact that he is so controversial, or by the fact that he promises a certain "happiness" here and now through his analysis. In this sense, he resembles the modern American evangelical scene in which superficial popular psychology masquerading as a science has achieved a certain respectability under the guise of "clinical counselling" and "pastoral psychology." Had Drewermann been more discreet in this respect, he would perhaps have received less acclaim.

The Reformed Christian may agree with Drewermann to some degree, especially as he touches a sensitive point: the fact that the ecclesiastical establishment ignores or even represses the truth about modern humankind. Drewermann has undertaken the cleaning of Augias' stables here, a rather Herculean task; however, he has failed to bring them floods from the Spirit. Yet, though shallow and sensational, these pages do sound the warning of *Dies Irae*, the wrath of God upon his household, expressed in the language of modern psychoanalysis.

What's the place of psychoanalysts in the church?

In conclusion, I would like to ask myself and others: Does modern psychoanalysis have any role to play in the Christian church, or must the church be reluctant to admit the legitimacy of psychoanalysis, or even turn its back on what amounts to *psychoheresy*? (We are not referring, of course, to the superficial, popular psychology of which we are nowadays either the afflicted witnesses or the helpless prey). Surely we will not replace our church pews with the analyst's couches! Yet is the only alternative a trivialized biblicism ("read the Bible and all your problems will be solved") and surface-only counselling, such as that practised by the Crystal Cathedral? The question remains open.

Can the Church of God benefit from a science which, although it has some anti-Christian presuppositions, may still help us to understand the complex human psyche and to bring some solutions? We know that it is not only the Roman Catholic clergy who are haunted by the psychological problems described by Drewermann, such as inferiority complexes and obsessions with exercising power. It may be that, while pointing out so smugly the straw in the Roman Catholic eye, we have been ignoring the beam in our own eye, a beam so fragmented that it blurs our vision, hinders our view and is impossible to cure without the "laser treatment" of the Word and Spirit.

While crossing swords with his German colleague K.H. Benz (a well-known political theologian), Drewermann rightly reminds us that by engaging in political writing which overemphasizes eschatology we run the risk of forgetting the therapeutic task of the church here and now. Indeed, exaggerating the eschatological dimension of faith may cause us to overlook human misery, becoming a hindrance to our healing ministry, our shaping of renewed existence in this world.

Aaron Kayayan is director of the French-language Back to God Hour radio ministry of the Christian Reformed Church, which is broadcast from Palos Heights, Illinois.

New high school Bible project starting

Robert VanderVennen

ANCASTER, ONT. — Hilda Roukema has been appointed to develop two new courses for the teaching of Bible in Christian high schools, reports Herman Proper of the Ontario Alliance of Christian Schools (OACS).

One year-long course will be in the study of the Old Testament, and the other covers the New Testament. They will feature an inductive study of the Bible itself from a Reformed perspective, says Proper. Bible passages will be selected for intensive study because of their importance for the history of redemption and for a balance of types of biblical writing.

Most Christian high schools teach Bible courses, but the content and methods are selected by the individual teacher or school. This project will put excellent teacher guides and resource materials in each school. The course will dovetail with the K-8 Bible study curriculum of Christian Schools International (CSI).

Financing of $50,000 for the project is being supplied by the Canadian Christian Education Foundation (CCEF). At its recent board meeting, the CCEF approved a record amount of $195,000 for the year 1993-94. Its funds come from the donations of people committed to providing distinctive Christian textbooks and curriculum guides for Christian schools.

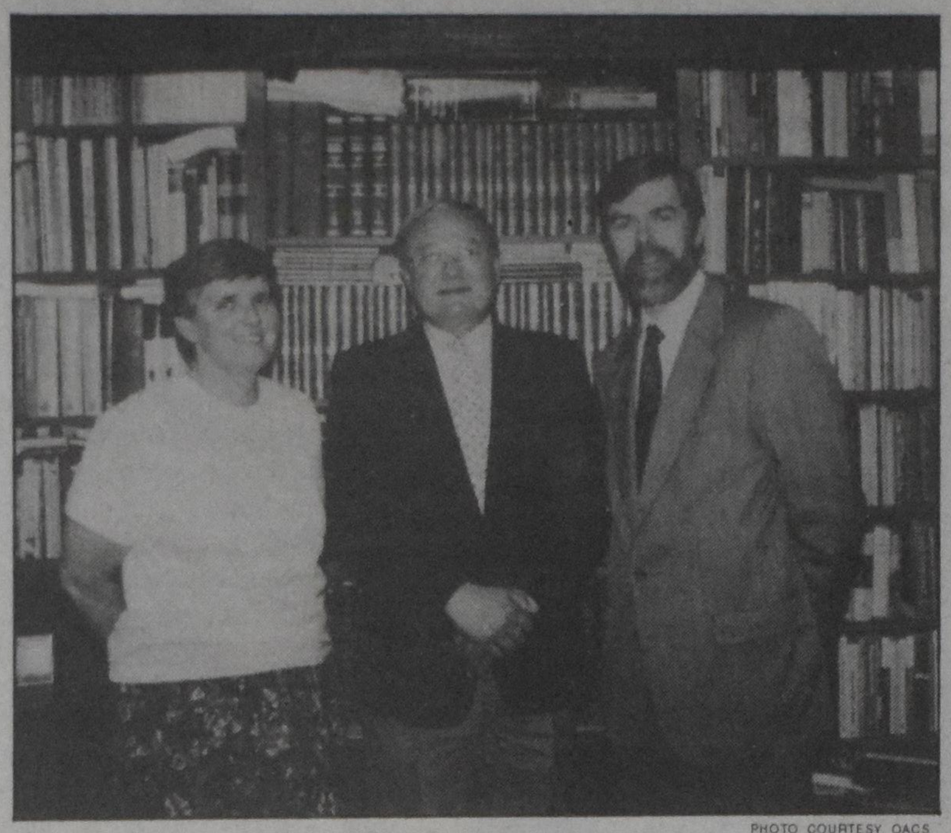


PHOTO COURTESY OACS

From l. to r.: Hilda Roukema, Fred VanderVelde (CCEF) and Herman Proper celebrate the approval of the high school Bible curriculum project.

Leave of absence

Roukema, a Christian school teacher for 23 years, has been Bible teacher at Toronto District Christian High School for the past eight years. She is a graduate of Calvin College and of the masters degree program in education at the Institute for Christian Studies. She has written two social studies texts for Christian Schools International, *Leaders of New France* and *Pioneers in Upper Canada*.

Roukema has received a year's leave of absence from her school. Publication of the new curriculum is expected in 1994.

Especially timely for this program is the recent decision which gives Ontario Christian high schools the right to give graduation credit for two courses in religion. Since the new program will fill a gap in CSI curriculum materials, it is likely to be used in all CSI schools in Canada, and very possibly in other Christian high schools as well, especially in Ontario.

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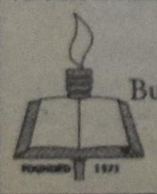


Fred R. Vander Velde
2621 Cavendish Drive
Burlington, Ont. L7P 3W6
Tel: (416) 336-5619
(day or evening)

Now listen, you

Stan de Jong

After rushing around town the other day, I finally sat down for a bagel and coffee in one of St. Catharines' multitude of donut shops. While I had my eyes closed for a brief prayer, I heard someone approach my table and place something in front of me.

When I opened my eyes, behold, I had received a free pen with a little card attached to it. The card read:

"Let's be friends! Excuse me. DEAF MUTE (cannot read lips). Selling this useful article to the public. For supporting my family. Donation (fill in amount). God bless you. James 4:13. Thank you."

Aha, a Christian. Bonus. I looked up and there stood this fairly young man with a smile on his face, using sign language I didn't understand.

My heart went out to him, and before I knew it I had given him some bills. More smiles and gesticulations with his hands. Then he went on to someone else.

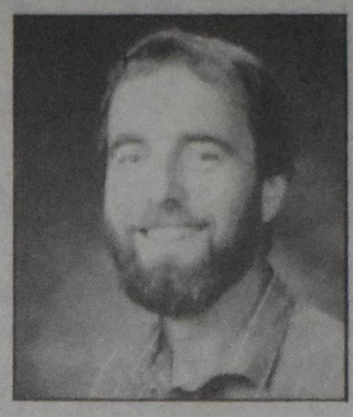
I felt cheerful. And this poor deaf mute had even communicated "God bless you" to me on paper.

But when upon returning to the office I looked up the Bible text he had inserted, I raised my eyebrows and wondered. James 4:13 reads: "Now listen, you who say, 'Today or tomorrow we will go to this city, spend a year there, carry on business and make money.'"

Not only was the quote mysterious, so were the words on the pen: "Soup to Superstic." I was baffled. "Did I get taken?" I wondered.

Oh well, at least the pen writes.

REFLEXION



John Byl

REFLEXION

Dad, can you come out to play?

I watched two parents at a soccer field the other day. One was a father who walked up and down the sidelines telling his child when to run, when to walk, how quickly to move, *where* to move, whom to watch, and so on. It was amazing to me that the man kept this up for the entire game. The child seemed to have a difficult time of it, and several times appeared to be holding back her tears (some leagues have barred parents from the sidelines because of this type of behaviour and worse).

Another parent sat there and read a book and only occasionally watched the game. When an offside was called she looked a bit puzzled because she did not see any blue line. Her child was neither discouraged or encouraged by her spectatorship.

I remember watching one of my children make a few mistakes in that same game. I had to think back to when I coached soccer and also the nine helpful suggestions for parents by the federal government's department on Fitness and Amateur Sport, the "Fair Play Codes."

The government recommends that parents: not force an unwilling child to participate; involve children for their enjoyment first, not the parents'; encourage compliance with rules; help children understand that honest effort is as important as victory; never ridicule or yell at a child but encourage skill improvement and good sportsmanship; applaud good plays on both teams — children learn from example; don't publicly question the officials' judgment, and never their honesty; help remove verbal and physical abuse in sport; and express appreciation for the important role volunteer coaches play.

Too many coaches

Before correcting my child I waited till half-time. I picked up her water bottle and quietly made a corrective comment. I was quickly told by her that "I have two coaches already I do not need a third."

Her remark rather hurt me. I wanted to help. I wanted to prevent some of my daughter's errors in a non-public way that would make her a stronger player and make her feel better about herself. But she had "two coaches already." She was right (but I still wish she would have taken my suggestions).

A couple of days later she asked if I could pass a ball with her for awhile. I couldn't. I needed to clean up the backyard and bake some bread. Another day she asked me again, and this time I could squeeze it in. It felt good to be asked. She had also received some tips from her coach and we could work on them. We talked about the feelings we had at the game, when I couldn't practice, and when she again asked for my help.

Perhaps children need to learn that life is more than play, and that although parents blow it at times, they usually mean well. Perhaps adults need to learn that life is more than getting things done, and that although children blow it at times, they usually mean well. But I better stop writing; my daughter is waiting outside with a soccer ball. She's a goalie and wants me to take some shots on her.

Note: *For a good Christian book on this topic read Bernie Schock's* Parents, Kids & Sports *(1987).*

John Byl teaches physical education at Redeemer College, Ancaster, Ont.

Our place and task in the environment

John Wood

Our Father's world

"This is my Father's world, and to my listening ears all nature sings, and round me rings the music of the spheres." What surprises me is how often we express ardent love for our heavenly Father, but then give little more than passing fancy for the work of his hands — except in this hymn and a few others.

Beyond the song of a few cosmopolitan species like the robin few people can distinguish one bird call from another. Besides it is almost impossible in many places to hear the small sounds of nature over the cacophony of the city. Most of us know next to nothing about the natural world in which we live. If we took such little interest in the activities of our children, friends or spouse, however, we couldn't claim much of a relationship. Let me illustrate what I mean with the following observations.

Several common animals were misnamed recently in feature pieces on a major news network (not CBC). In a story on the return of the swallows to the San Juan Capistrano Mission in California the narrator described the impeccable timing of the swallows. Meanwhile the camera panned past the swooping swallows and focused in on a male house sparrow calling on the wall.

A second story on bees showed a large aggregation of wasps at the base of a palm tree. Such miscues can only happen because reporters are unfamiliar with these common animals. These episodes illustrate that in spite of our ability to travel and communicate we are bereft of local knowledge, ignorant of our surroundings.

Try a little survey yourself or, if you're a real nature buff, ask a few friends to tell you what they know about their neighbourhood. Most of us can name more animals and plants from exotic locations like the African Savannah than from our own prairies, coast or forest. What are the names of the animals and plants that live in your community: what are their birthdays (when do they flower or reproduce) and other important dates in their lives?

'The Lord God made them all'

The natural world reminds me of the way the Bible tells its story. The main characters are recognized by most people. But the Bible is also filled with hundreds of unnamed minor characters. These people play essential parts and illustrate important truths, yet you miss them unless you stop and examine the text closely for the details of their lives.

All around us the natural world is filled with humble creatures who provide essential ecosystem services to us. They clean the water, turn the soil, recycle nutrients, and enrich the aroma of the air day and night without our notice. If we knew the animals that swim in the nearby creek we wouldn't kill them with chemical runoff. If we knew the birds and insects that come to dinner each evening at our house we might not cement over their table or cut down their home.

This Father's Day take a few hours to enjoy *the* Father's world. Who knows, you might discover something new about it, and him.

John R. Wood is assistant professor of biology at The King's College, Edmonton.

Greenpeace staffer says organization wastes money

Marian Van Til

TORONTO — A Greenpeace staffer told *The Toronto Star* on June 9 that the Canadian arm of the flamboyant environmental organization uses only about five percent of donations collected to fight environmental abuse. *The Star* says Greenpeace staff campaigner on nuclear issues Stan Gray pointed to internal documents showing only $435,000 — five percent of gross Canadian contributions — is being allocated to full-time environmental campaigning. The rest of monies collected goes to "media flacks and administrative expenses," asserts Gray. Gray will likely be laid off later this month because of the organization's lack of funds. (Because Greenpeace is an advocacy group, donations are not tax deductible.

Greenpeace, like most organizations, has felt the crunch of the recession, but Gray believes it would be only logical and right under such circumstances to cut administrative costs before those used for the environment. "In hard times you should cut the bureacracy," Gray told *The Star.* "They're doing the opposite. They're cutting the heart out of the organization."

Greenpeace communications director Tamara Stark, however, says that "campaigning" (loosely defined) could be said to account for 83 percent of Greenpeace's budget. Greenpeace employs hundreds of people part-time to canvass door-to-door; they can be considered environmental campaigners, she explains.

Gray insists, however, that the work of such people in their spare time can't be used to justify lack of funding for what should be Greenpeace's full-time preoccupation.

She's working to help pick up litter in the Himalayas

VANCOUVER (Canadian Scene) — She doesn't want to climb Mount Everest, just help clean it up. Still, the challenge is a formidable one for Jennifer Flynn, a student at British Columbia's Simon Fraser University.

"It's appalling — tin cans, oxygen tanks and other trash left by climbers, trekkers and tourists litter the ground at the base camp," she says. "Forests are being clearcut for tourist accommodation and firewood, so people can have Western amenities like hot showers and warm porridge."

"Cleaning up the site is a . global obligation," Flynn says. "And we need to set up a recycling program to reduce the damage being inflicted on indigenous people by the influx."

Tourists have flocked to Everest since 1953 when Sir Edmund Hillary and Tensing Norqay first climbed it. Recently, the Nepalese have increased climbing fees and restricted the number of people allowed into their country.

The 21-year-old Flynn has taken a year off her studies at Simon Fraser University in politics and anthropology to raise funds to take part in "Youth to Everest," a program which originated in New Zealand. She raised $4,600 to fly to the Himalayas last month to help fund garbage collection which employed the Sherpa people of Nepal.

Before she left, Flynn said, "Lots of doors were slammed in my face and I have no illusions that this will be a holiday. I've worked hard to get in shape for a month of hard work and long days in the thin air. I think you have to prove you're worthy of something like this."

Environmental Notes

Marian Van Til, column editor

Paper may be recyclable into rayon

LAFAYETTE, Ind. — Reseachers at Purdue University have developed a chemical process that may allow waste paper to be recycled into rayon fiber, reports the *Chicago Tribune*. For 100 years scientists have known how to use zinc chloride to extract fibers from cellulose, but it has not been known how to make those fibers strong enough for practical use. Now, a Purdue food researcher has discovered a way to modify that process so that the resulting fibers are strong enough for use in making rayon cloth, a synthetic silk-like material.

Waxed cardboard now compostable

MONTREAL — While the Paper and Paperboard Packaging Environmental Council has been saying that wax-coated shipping containers (used for meats, fish and fruit) can't be recycled, McGill University researchers have recently proved that such containers *are* recyclable, reports the *Toronto Star.* In fact, waxed corrugated cardboard boxes can be composted and used to grow crops, say the McGill researchers.

But the Packaging Environmental Council says its tests on a different kind of waxed cardboard weren't encouraging. Such cardboards often contain glues, plastic liners and detergent residues; when composted they emit too much boron which is unhealthy for plants.

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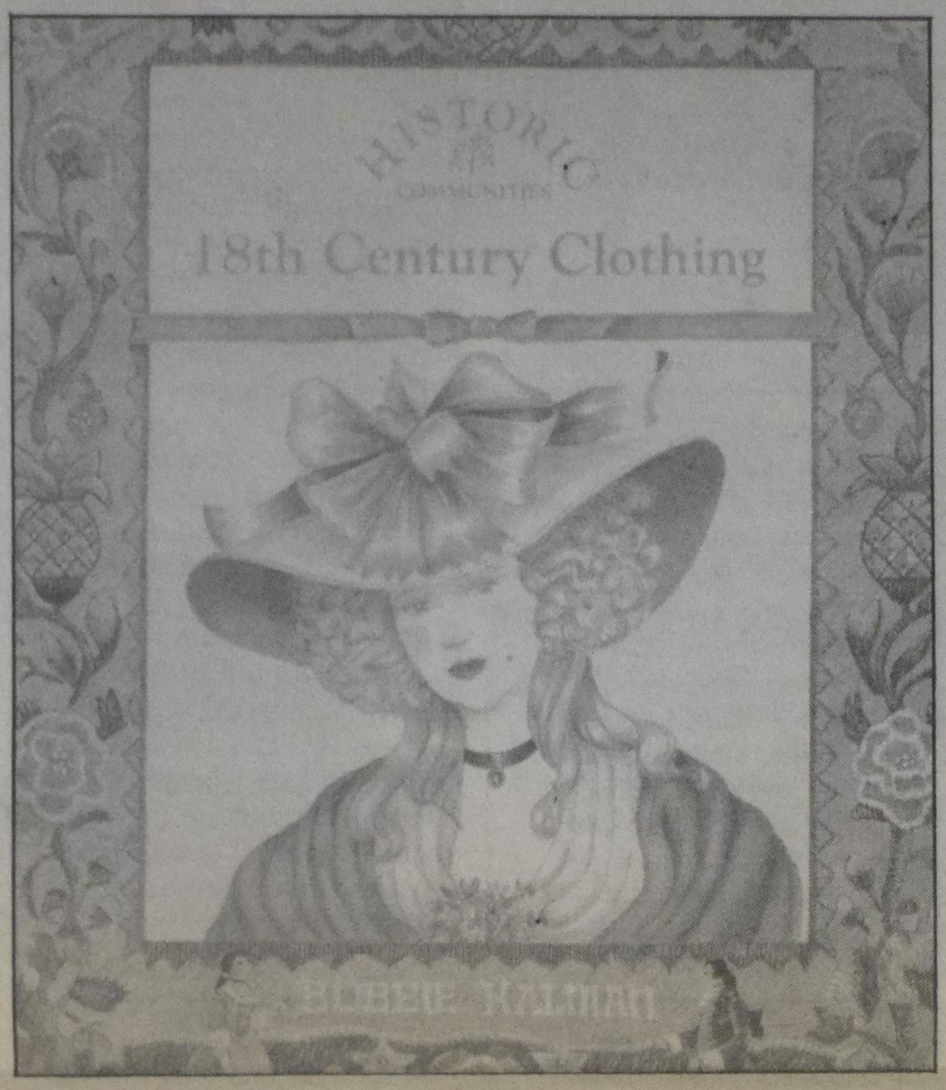
Books/Meditation

A children's history of clothing and social mores

18th Century Clothing ; 19th Century Clothing, *by Bobbie Kalman, co-written by David Schimpky; illustrations by Antoinette "Cookie" DeBiasi, Barb Bedell and Rose Campbell. New York: Oxford; Niagara-on-the-Lake, Ont.: Crabtree Publishing Company, 1993. 32 pp., $8.96 softcover, $16.76 hardcover. Reviewed by Marian Van Til.*



These two fascinating books about clothing in the 18th and 19th centuries contain numerous coloured photographs and beautifully rendered illustrations. The books are part of Crabtree's "Historic Communities" series which introduces kids to everyday life in 18th and 19th century North America. They are aimed at children K-9 and written at a Grade 3 reading level. Adults will likely find them as interesting as children will.

We find out what men, women and children wore from the early 18th century to the end of the 19th. We also see how one's social class and occupation determined both style and material used for clothing, and even for shoes, boots and hats.

Habits strange to us

We find out that 18th century people of all classes bathed little more than once yearly — upper class people were cleaner only because they had more outfits to change into than did other people!

We find out, too, that some other habits related to fashion were not healthy, especially for older girls and women.

How would you like to have your long hair fashioned over a wire frame and then glued down and powdered — and not washed for weeks? Or your waist pulled tight inside a corset to emphasize your hips?

How would you like to wear a hat all the time (even in bed)? Or shoes or boots that were the same shape for both feet? Or how would you like to *not* wear underwear?

Boys of all social classes in both centuries probably had it the best in terms of comfort of clothing. Their fathers, however, especially if upper class, wore hot, itchy wigs made of wool or horse, goat or human hair, then powdered. Though most men shaved their heads periodically to make their wig(s) more comfortable, lice and fleas usually moved in pretty quickly (as they did into women's hair).

Bloomers and Beau Brummel

There are all kinds of interesting historical tidbits here: it was the daring Amelia Bloomer who wanted a little comfort and introduced trousers for women in the mid-1800s. She was laughed at, but her name stuck to the billowy, frilly pants she invented for women: bloomers. Beau Brummel was the one who, besides introducing the "conservative" look for men still used today (dark-coloured suits with long pants and no-frill shirts), "crazily" recommended that people bathe *daily* and wash their clothes regularly. By the time young readers are done with these books they'll probably be glad they live in the casual, late-20th century!

Each book ends with suggestions for children to create their own "pioneer outfits" from stuff they can likely find in their parents' closets. Specific terms the books introduce (greatcoat, grizzle, cravat, whalebone, etc.) appear in bold. Bold-type terms are then re-defined in a phrase or sentence in the glossary at the back of each book. Not only will these books make fun leisure reading but they would be quite useful in a classroom as well.

van der Woerd
LAW OFFICE
David A. van der Woerd B.A., LL.B.
20 Jackson Street West, Suite 312, Hamilton, Ontario L8P 1L2
Tel. (416) 577-6205 Fax (416) 577-9498

Laura Smit

Friends of God

Altered vision

"From now on, therefore, we regard no one from a human point of view" (2 Cor. 5: 16).

I wrote two weeks ago about the experience of presenting a play in our local congregation. One of the side benefits of doing drama in the church is the community which the cast becomes. I see it more clearly now that the play is over. We are no longer meeting three times a week for rehearsals, no longer spending every spare moment in set construction or selling advertisements for our playbill. The work which had united us is over. And yet, even now, members of the cast remain a distinctive community.

This becomes clear whenever two members of the cast meet each other. Almost inevitably they begin to use lines from the play in their conversation. Because *A Man for All Seasons* is set in Tudor England this is rather noticeable.

More thoughtful responses

Even more striking to me is the fact that cast members have gained an ability to discuss certain issues and think in certain categories with which they were not comfortable before the play. I can now discuss questions of church and state, law and grace, civil and ecclesiastical disobedience using the language and categories of this play, and I receive thoughtful responses.

No doubt this will all wear off in time. But it has made me think. If four months of immersion in a play can so profoundly affect a group of people, what should be the effect of a lifetime of immersion in the Word of God? Shouldn't it mark us permanently and distinctively so that we seem a bit odd, even conspicuous, to other people? And shouldn't that shared immersion bind us together into a community even more tightly knit than this cast?

Irreversible encounter

Paul says that our perspective on the world and on others is irreversibly altered by our encounter with God. We now view reality from God's perspective. We had gained a new point of view, a new language, new categories for thinking and judging and perceiving.

I remember when I first realized as an adult that the conversation of my great-aunts was sprinkled liberally with references both to Scripture and to the *Psalter Hymnal*. Their daily conversation was shaped by the vocabulary of the community of faith in a way that made them conspicuous. I had always known that they had their own way of talking. It was not until I myself became an aware, participating member of the community that I realized the source of their distinctiveness. But even now, my own speech is more likely to be marked by references to the latest episode of "Seinfeld" than by the language of Scripture.

How wonderful it would be if everyone in our congregation interacted with the same intimacy and shared perspective which now characterizes the cast of *A Man for All Seasons*. We now have a group of people conspicuously sounding as if they belong in Tudor England. I pray for a group of people conspicuously sounding as if they belong in the City of God.

Rev. Laura Smit is pastor of First Presbyterian Church, Clayton, N.J., and a graduate of Calvin Theological Seminary.

Advice

Peter and Marja are IN

Dear P&M:

I felt compelled to write to you about your response to "Coping with Criticism" (Feb. 19, 1993). At age 38 I must tell you that I have had critical parents all my life. They always picked on people after their company went home. I have come to realize that the biggest reason for their critical attitude is their own lack of self-esteem. By knocking others they were building themselves up. My mother always said, "Oh, I don't need the Ladies Aid Society. All they do is gossip." Or my Dad would say, "Prayer groups! We can pray alone. We don't need to go there and pray in public." And every time, my parents would give their reasons why "so and so" attends this or does that.

I hated their constant criticism and one day I noticed that I was doing it too. We had gone somewhere as a family and after we left I made a derogatory comment about the people who had hosted us. My kids (bless them!) opened my eyes. They said, "Mom, that's not very nice. You sat there in their room, ate their supper and accepted their hospitality. Then you go and talk about them." At that moment I realized how awful I had been. I am now learning to love many people in spite of their faults and in doing that I have learned to love myself. I notice that others seem to like to be around me more now.

It was a hard lesson for me to learn. I wish my Mom and Dad could learn it too. It seemed that they always entertained people who they felt were beneath them so that they could criticize them later. The crazy thing is that when you fall into the habit of criticizing others you begin to think that others are always criticizing you. It's terrible to feel that kind of paranoia.

The husband of the woman who wrote you should be encouraged to think more highly of himself. Maybe she could praise and encourage him more to be the best he can be and to like himself even though he's not perfect. After all, nobody is perfect except Jesus, and if we compare ourselves to him instead of to others we will always know that there's room for improvement in our own lives. That's where we must start, by getting on our knees and confessing our sins and asking Christ to help us become more like him and to have love for others.

Dear Learning to Love Myself:

Your children opened your eyes but you were willing to see. Courageously you acknowledged the attitudinal problem which you inherited from your parents. Now you are discovering the simple truth that you get what you give and you reap what you sow. As a result you are receiving a harvest of joy. Life is certainly a happier experience when we shelve our criticism and focus on that which is worthy of praise. The Apostle Paul has this in mind when he writes, "Whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable — if anything is excellent or praiseworthy — think about such things.... And the God of peace will be with you" (Phil. 4: 8, 9).

We agree that positive self-esteem is foundational to an affirming outlook. Spouses, family members, friends and co-workers can certainly help develop a good self-image through praise and encouragement. But the best basis for a healthy sense of self-worth is the affirming Gospel message that you are loved by the Lord and worth dying for.

We hope that you caught our column on April 2 in which a reader also responded to the "Constant Criticism" letter with some excellent insights into the subject of depression. This letter writer pointed out that persons struggling with depression need more help than can be provided by a dose of encouragement from a loving spouse or a gentle admonition from observant children. A medical opinion is crucial for those who chronically see life through dark glasses. An accurate diagnosis and a prescription for antidepressants where appropriate have helped many people. Let's not forget that the Lord uses many means and persons, including doctors, to "lift up those who are bowed down" (Ps. 146: 8). Still, we're thrilled with you for the change in you and the way in which it came about. Out of the mouths of babes (and teens)...!

Write to: P&M
c/o Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet.

*To all **Christian Courier** subscribers and advertisers:*

Only five issues will be published during July and August:

July 9, 23 and August 13, 20, 27

The ***Christian Courier*** office will be closed for vacation from **July 19** through **August 2.** Our office will re-open Tuesday, **August 3.**

ADVERTISING DEADLINES ARE AS FOLLOWS:

Issue dated:	**Advertising deadline (4 p.m.):**
July 9	June 30
July 23	July 7 (note!)
August 13	August 4
August 20	August 11
August 27	August 18

Christian Courier will **not** publish: **July 2, 16, 30 and August 6.**

Your cooperation is appreciated. We wish you all a relaxing holiday.

Stan de Jong
Manager

FRYSLÂN

FRISIAN PICNIC

Thursday, July 1, 1993
Starts at 11 a.m.

Pinehurst Conservation Park
(Highway #24 – 4 miles north of Paris)

We have special events planned throughout the day. Hope to see you all there!

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Classified Rates

Births $25.00
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Birthdays $40.00
All other one-column classified advertisements: $13.50 per column inch. NOTE: Minimum fee is $25.00. Letter under file number $35.00 extra. Photos: $25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.)
Note: All rates shown above are GST inclusive
ATTENTION!
a) *Christian Courier* reserves the right to print classifieds using our usual format.,
b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.
c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.
d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.
e) The rate shown above for classifieds covers any length up to six column inches. *Christian Courier* reserves the right to charge for additional column inches at the rate of $13.50 per column inch (GST incl.).
NEWLYWEDS & NEW PARENTS
We offer a one-year subscription for only $20.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $20.00 and the couple's correct address.
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St. Catharines, ON L2W 1A1
Phone: (416) 682-8311
Fax: (416) 682-8313

Births

BRANDSMA:
Al and Rosalie (nee Groot) give thanks to the Lord for His precious gift of a son.
TRAVIS KYLE BRANDSMA
was born, June 1, 1993, at 7:37 a.m., and weighed 10 lbs. A new brother for Nicole, Michelle and Ashlee. Sixth grandchild for Norman and Alida Groot and 16th grandchild for Bill and Rena Brandsma, 32nd great-grandchild for Pieterman Groot, 18th great-grandchild for Beppe deBoer.
Home address: R.R. #2, Site 59, Comp. 2, Smithers, BC V0J 2N0

Births

HARINGA (nee ENGELAGE):
With thanksgiving, praising God for His goodness, we announce the birth of
MCKENZIE LINN
fourth granddaughter joining seven grandsons of Hill and Matty Engelage of Whitby, Ont.
The 8 lbs., 2 oz., daughter of David and Ellie Haringa (nee Engelage) of Barrie, Ont., was born Thursday, May 20, 1993, at 12:17 p.m.
She shares her family with siblings Kaylee and Maxwell who welcome her.
Happy grandparents of two grandsons and two granddaughters are Herman and Trix Haringa of Whitby, Ont.
Great-grandmother is Mrs. Jacoba Katerberg of Drayton, Ont.
God is so good!

Marriages

REITSMA-MORAAL:
Mr. and Mrs. Ed Reitsma are pleased to announce the marriage of their youngest daughter,
DOROTHY HELEN
to
LT. (N) LAWRENCE MAURICE
son of Mr. and Mrs. Lawrence Moraal.
This celebration will take place, D.V., June 26, 1993, at 2:30 p.m., Westmount Chr. Ref. Church, Strathroy, Ont., Pastor Jack van de Hoef officiating.
Temporary address: Mr. L. Moraal, 3080 Centennial Cr., Leamington, ON N8H 4G5

VISSER-EGGENGOOR:
Peter and Martha Visser and Ed and Evelyn Eggengoor are happy to announce the marriage of their children,
ANNETTE
and
MARK
on June 19, 1993, at 3 p.m., the Lord willing, in the Chr. Ref. Church, Orillia, Ont., Pastor Peter Meyer officiating.
We wish them God's blessing in their married life.
Future address: 52 Luminous Crt., Brampton, ON L6Z 2B3

Thank You

OKKEMA:
Thanks to all of you for your best wishes, cards and flowers on the occasion of our 40th wedding anniversary.
A special thanks to our children and grandchildren who made this such a wonderful day.
Orval and Ann Okkema, R.R. #1, Moorefield, ON N0G 2K0

Anniversaries

1958 Guelph, Ont. 1993
"As for me and my household, we will serve the Lord" (Josh. 24: 15).
With joy and thankfulness to God, we hope to celebrate with our parents,
JIM and RITA BOSMA
(nee KATERBERG)
the occasion of their 35th wedding anniversary on June 21, 1993.
May the blessing of God continue to rest upon them and upon their home.
Hieke & Jack Klapwyk — Elora, Ont.
Cameron, Bethany
Sonya & Arnold Stehouwer — Stouffville, Ont.
Lindsay, Trevor, Brendan
Audrey & John Luth — Barrie, Ont.
Erin, Andrew, David
Wendy Bosma — Mississauga, Ont.
Jamie Bosma — Ariss, Ont.
An open house will be held at the home of Jim and Rita Bosma, on Saturday, June 26, 1993, from 2-4 p.m., R.R. #2, Ariss, ON N0B 1B0
For directions to this address, please call Hieke at (519) 843-5710.

1948 June 29 1993
With joy and thanksgiving to our Lord, we are happy to announce the 45th wedding anniversary of our parents and grandparents,
JAN and HENNY BUITENHUIS
(OTTEN)
"Trust in the Lord forever, for the Lord, the Lord, is the Rock eternal" (Is. 26: 4).
With love from your family:
Bert & Lydia Buitenhuis — Red Cliff, Alta.
Bryon, Deanna, Heather, Jason, Rachel
John & Debbie Buitenhuis — Grande Prairie, Alta.
Ryan, Angela, Lisa
Jenny & Eero Tuuttila — Thunder Bay, Ont.
Kristofor, Katrina, Mark
Irene & Gary Prezio — Thunder Bay, Ont.
Troy, Kaitlin, Cole
Henrietta & Ed Breukelman — Thunder Bay, Ont.
Aaron, Brandon, Devin
Anita & Ross Smith — Thunder Bay, Ont.
Brett, Farren
Home address: R.R. #4, 1545 Mountain Road, Thunder Bay, ON P7C 4Z2

Vacations

Planning your summer holidays?
Come to **Alton Lodges**, located two-minute walk from nine miles of sandy beach. Clean housekeeping cottages and friendly family atmosphere. For more information, write or phone:
Len & Rita Bette
Alton Lodges
R.R. #1, Site 130, Box 8
Wasaga Beach, ON L0L 2P0
(705) 429-2420

Anniversaries

Congratulations to Clarence and Grace Dam (nee Hansma) on the occasion of their 50th wedding anniversary!

1943 July 15 1993
"The eternal God is thy refuge" (Deut. 33: 27).
With praise and thankfulness to God we are happy to announce the 50th wedding anniversary of our parents, grandparents, and great-grandparents,
CLARENCE and GRACE DAM
(nee HANSMA)
May God continue His faithful care over you.
Peter & Lynn Dam — Grimsby, Ont.
Clarence & Veronica (Christopher, Robert), Angela & Les (Brian, Jessica, Lisa, David), Peter, Edward
Jack & Evelyn Dam — Vineland, Ont.
Stephanie, Martin, Jonathan
Frank & Diane Dam — Fenwick, Ont.
Denise, C.J., Gayle, Elizabeth
Hans & Hilda Dam — Fenwick, Ont.
Carolyn, Debbie, Bryan, Kristie
Louis & Joane Dam — Fenwick, Ont.
Matthew, David, Jeffrey
Open reception will be held, July 17, 1993, D.V., at 7:30 p.m., at Wellandport Community Centre, Canboro Rd., Wellandport, Ont.
Home address: 1086 Balfour Ave., Fenwick, ON L0S 1C0

1968 1993
On July 3,
PAUL and LINDA STADT
along with their children, Sara and Andrea, will celebrate their 25th wedding anniversary.
We thank God for His faithfulness and continue on in His love. We invite our friends from Alberta and Ontario to celebrate with us at our open house at the Georgetown Chr. Ref. Church on Trafalgar Rd., from 1:30 - 4:00 p.m., on July 3, 1993.
Home address: R.R. #5, Georgetown, ON L7G 4S8

Anniversaries

1953 July 2 1993
"The Lord is righteous in all his ways and loving toward all he has made" (Ps. 145: 17).
With praise and thankfulness to our God we wish to announce the 40th wedding anniversary of our Mom and Dad, Pake and Beppe,
TED and FRANCES DOUWES
(nee HOGEVEEN)
Thank you Mom and Dad for all your love, support and always being there for us. We pray that God will grant you many more healthy, happy years together and with us.
John & Marilyn Douwes — Ottawa, Ont.
Andy & Janet Crawford — Stoney Creek, Ont.
Chuck & Bev Douwes — Jarvis, Ont.
George & Sandra Bouwma — Waterford, Ont.
Ron & Barb Douwes — Renton, Ont.
Pake and Beppe, thank you for always making each of us feel special and loved. We love you!
Jenny, Jessica; Nicole, Matthew, Melissa; Bradley, Kyle; Brandon, Selina; Daniel, Chelsey, Bethany.
Open house will be held Friday, July 2, 1993, from 2-5 p.m. at the Valleyview Seniors' Home, 76 Towncentre Dr., Townsend, Ont.
Home address: #110-76 Towncentre Dr., Townsend, ON N0A 1S0

For Sale/Rent

For sale/rent: A one-bedroom mobile home in **Central Florida**. Close to the **Cypress Gardens** and **Disneyland**. Fully furnished and central air/heat. Rental from **November to May.** Adults only.
Phone: (705) 526-3395

Classifieds

Anniversaries

1948 July 2 1993
With joy and gratitude to God, we look forward to celebrating the 45th wedding anniversary of our parents and grandparents,
HENK and HILLY JANSSEN
(nee TIMMERMAN)
We pray that God will continue to keep you in His loving care. Congratulations!
With love from your children and grandchildren:
Harry & Sharron Janssen — Brampton, Ont.
David, Jeffrey
Richard & Loralee Janssen — New Westminster, B.C.
Stephen, Scott
Ina & Bob Mitchell — Georgetown, Ont.
Derek
Hennie & Dennis Fulton – Brampton Ont.
Shawn
John & Jacqueline Janssen — Brampton, Ont.
Tammy, Misheal
William & Cathy Janssen — Barrie, Ont.
Daniel, Kevin, Gregory, Joanna
Home address: 65 Rosedale Ave., Brampton, ON L6X 1K4

1953 June 24 1993
"Rejoice in the Lord always. I will say it again, rejoice!" (Phil. 4: 4).
With joy and thanksgiving we celebrate the 40th wedding anniversary with our parents and grandparents,
HANK and GRETA PLUG
(nee KUINDERSMA)
Thanks, Mom and Dad for sharing your love and support. Our wish is for continued blessings in your future lives.
With love,
Bryan & Mary Ann — Newmarket, Ont.
Danielle, Emily, Trevor
Linda & Martin Lensink — St. Catharines, Ont.
Anna, Neil, Esther, Alan
Nancy & Ed Baker — Strathroy, Ont.
Jillian, Alison, Craig, Eric
Donald & Bonnie — Calgary, Alta.
Nicole, Derek, ?
Joel & Pauline — Sarnia, Ont.
Jason, Darryl, Andrew
We warmly invite family and friends to join us in the celebration of an open house to be held in their honour on Friday, June 25, 1993, D.V., from 7-9 p.m., in the First Chr. Ref. Church (fellowship hall), Sarnia, Ont. (cor. Exmouth & Murphy).
Your presence is our gift.
Wedding text: "And Moses took the rod of God in his hand" (Ex. 4: 20b).
Home address: 1374 Blackwell Rd., Sarnia, ON N7S 5M4

Personal

Protestant, Dutch-Canadian, marriage-minded **widower**, living in Southern Ontario, seeks contact with Christian woman, 55-65. Please write to **File #2608, c/o 4-261 Martindale Rd., St. Catharines, ON L2W 1A1**

Obituaries

The Lord called home our dear mother, oma and great-oma,
PIETERTJE BOS-VAN DER HOEVEN
Mother was born, Jan. 18, 1900, at Zuidland, the Netherlands, and died, May 31, 1993, surrounded by her children, at her home in Holland Chr. Homes, Brampton, Ont., to live with the Lord forever.
She was predeceased by our father, Teunis Bos (1986), and our brother, Tuenis L. Bos (1942).
Lovingly remembered by her children:
Len & Rie Bos
Nelly & Klaas Templeman
Tine & Willard Metz
Jean & Peter Kiefte
13 grandchildren and seven great-grandchildren.
The funeral and memorial service was led by Rev. Peter Van Egmond, on June 2, 1993, in Brampton, Ont.
Correspondence address: L. Bos, 31 Coronado Court, Weston, ON M9M 1S6

Then shall the righteous shine forth as the sun in their heavenly Father's realm. Joy on their heads shall be for everlasting. And all sorrow and mourning shall flee away forever.
from the oratorio *Elijah* — Mendelssohn.
On May 13, 1993, God took to himself our dear husband, father and grandfather,
GERRIT H. (GERRY) BRINKMAN
after suffering of Alzheimer's disease for many years.
Gerry was born, June 27, 1925, in Zaandam, the Neth.
He is survived by his wife Jo Brinkman-Bouman — Smithers, B.C.
Children and grandchildren:
Jim & Anita Brinkman — Prince George, B.C.
Tessa, Tim, Tamar, Thomas
Jackie & Martin Lubbers — Prince Rupert, B.C.
Anne, Owen, Erica, Amanda
Arnold & Corinne Brinkman — Smithers, B.C.
Erin, Jordan
Grace & Terry Lorenz — Smithers, B.C.
Judy Brinkman — Smithers, B.C.
Two sisters, Mrs. Map Vanden-Beukel and Jo Staal and two brothers, Kees and Bill Brinkman.
Correspondence address: P.O. Box 2804, Smithers, BC V0J 2N0

Personal

Single Men and Women

If you are over 21 years of age and would like to find a partner in Christian marriage, write to: The Christian Marriage Contact Service, 1450 Headon Rd., P.O. Box 93090, Burlington, ON L7M 4A3.
Please enclose $3.00 for a complete information package explaining our services.
Established in 1967.

Obituaries

"My flesh and my heart may fail, but God is the strength of my heart and my portion forever" (Ps. 73: 26).
Voorburg New Westminster
Sept. 28, 1912 - May 17, 1993
The Lord took home unto Himself our beloved Husband, Father, and Grandfather,
KLAAS KERSBERGEN
at 80 years of age.
Dearly missed by Fre Kersbergen-nee de Jong, his wife of 56 years, and his children:
Carel & Ada Kersbergen
Frijke & Denis Lucas
Anke & Piet Ravensbergen
Jerry & Alice Kersbergen
Bob & Carol Kersbergen
Carolien & Bob Hutchison
Sylvia & Teake Vanderkuip
Michelle & Bill Crum
Harry & Evelyn Kersbergen
32 grandchildren, 13 great-grandchildren and six brothers and sisters in the Neth.
Predeceased by one daughter, one son-in-law and one granddaughter.

On April 6, 1993, the Lord called home to eternal glory our dear husband, father, grandfather and step-father,
THOMAS POELMAN
of Athens, Ont., in his 81st year.
Beloved husband of Greta Poelman.
Dear father of:
Martin & Judy Poelman — Aylmer, Ont.
Ron & Rachel Hoekstra — Athens, Ont.
John & Jane Poelman — Athens, Ont.
Jim & Lenda Poelman — Peterborough, Ont.
Frank & Christine Douma — Lyn, Ont.
Sadly missed by 20 grandchildren and one great-grandchild.
Step-father of:
Albert & Gerda Bowers — Metcalfe, Ont.
Nick & Jackie Verburg — Athens, Ont.
Hans & Shirley Bowers — Woodstock, Ont.
Catharine Deroos — Athens, Ont.
several step-grandchildren and great-grandchildren.
Predeceased by first wife Jessie Poelman and daughter Betty Douma.

Personal

Reformed Christian gentleman, 58, wants to hear from Christian woman.
Please reply to **File #2609, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1**

For Sale

One diningroom hutch (top and bottom) 6'; one diningroom table, 35" x 60", complete with two pull-out leaves and six chairs — all teak, in really good shape; three glass-top end tables on brass frames, appr. 12" x 22"; one glass-top coffee table, appr. 40" x 40", on brass frame. Total price $800. Contact **Bert Stulen, 52 Union Ave., Port Perry, Ont. Phone: (416) 985-7675.**

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Miscellaneous

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MOVING?
Couple moving from Southern Ontario to Edmonton, Alta., in mid-July. If anyone else is moving, would you like to share a moving-truck? Or else if anyone has extra space available for transportation of boxes, please respond a.s.a.p. **Phone: (416) 563-3097.**

Look for our Calendar of Events on page 19...

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Hollandse gedichtjes met knipsel illustraties. 64 blz. $8. - incl. p/h & tx. Stuur uw cheque met coupon naar: **Lini R. Grol, 1431 Pelham St., Fonthill, ON L0S 1E0**
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Adres.....
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Classifieds

Miscellaneous

CLINICAL PASTORAL EDUCATION

Stipends are still available to ordained clergy for continued study in clinical pastoral education. Ministers interested in pursuing this opportunity are invited to contact the Canadian Chaplain Committee as soon as possible. Write to:

CANADIAN CHAPLAIN COMMITTEE
342 Arrowhead Place
Kingston, ON K7M 3L3
or call: (613) 549-2900

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Miscellaneous

Financing Needed

Emmanuel Christian School of **Pierrefonds (Montreal), Quebec**, is looking for donations or loans (8% p.a.) to finance the purchase of a new building which will accommodate its increasing enrollment.

Please call (514) 696-6430 (Mr. R. Bales) for details.

Miscellaneous

A BIG STEP for small business

. . . . . .

FEDERAL GOVERNMENT ANNOUNCES IMPROVED SUPPORT FOR SMALL BUSINESS.

Small businesses are a vital part of our economy, accounting for 80% of net job creation in Canada since 1984. To further stimulate growth in this increasingly important business sector, the Federal Government has made significant improvements to the Small Business Loans Act.

- Eligible business size increased to $5 million in annual revenues.
- Maximum term loan size increased to $250,000 for the purchase or improvement of land, premises or equipment.
- Financing up to 100% of cost of eligible assets.
- Refinancing of assets purchased up to 180 days previously.
- Limitation on personal guarantees to 25% of loan amount.
- All small businesses are eligible except for farming, rental real estate or purchasing real estate for resale, charitable and religious organizations.

Contact your local bank or other financial institution for full details.

Minister for Science and Minister of State (Small Businesses and Tourism)

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Events

Committee "Netherlands Bazaar" invites your help

Thornhill, Ont. — The next "Netherlands Bazaar" will be held on **Saturday, October 16, 1993**, at the **Thornhill Community Centre.**

In these difficult times, we help hundreds of families in Ontario of Dutch descent. In fact, we sent out 850 food parcels since the last bazaar held in October 1992. Also, 258 children of needy families were given the opportunity to attend summer camp in 1992.

We hope to repeat this help this summer. Do you realize that our aid goes through the entire province of Ontario? However, our financial resources are depleting rapidly. Full participation of the Dutch-Canadian community for the next bazaar will enable us to continue to serve the needs of so many. We are hoping for many financial donations for which we will issue tax receipts.

We need lots of handicrafts and other new goods that can be offered for sale. Furthermore, we welcome ornaments and knick-knacks, jewelry, glassware, dishes, baby items, toys, games, unopened toiletries, small household goods, books and postage stamps. It takes many willing hands to make this event a great financial success. May we also count on you?

For Bazaar information and drop-off points, please call: **Wil Meulmeester: 221-5885, Bets Speelman: 742-1172, Lenie Gehrels: 225-5217, Ge Spaans: 477-1243, Jenny Olthoff: 282-9228.**

Thank you for caring!

Mailing address for financial donations:
Committee "Netherlands Bazaar"
15 Pavilion Street
Unionville, ON L3R 1N8

— Advertisement —

Classifieds

Events

Calendar

June 19 "Grunneger Picnic," 10 a.m., Grand River Conservation Area, **Rockwood**, Ont.

June 23 "Cypress Gardens Winter Ministry Picnic," 10:30 a.m., Southside Park, **Woodstock**, Ont. Info.: (519) 475-4946.

June 23 CCBF's seventh annual all-Ontario golf tournament & BBQ. Golf at Knollwood Golf, **Ancaster**, Ont., and BBQ at Redeemer College. Info.: (416) 522-8602.

June 26 Retirement celebration for Ralph Schuurman. Dinner at 5 p.m., open house at 7:30 p.m., at the Clinton District Chr. School, **Clinton,** Ont. For tickets call: (519) 482-5236 or 233-5893.

June 27 City-wide hymnsing, 8 p.m., First CRC, **Sarnia**, Ont.

July 1 Frisian picnic, 11 a.m., Pinehurst Conservation Park, near **Paris**, Ont.

July 1 "Kaatsen," 11 a.m., Pinehurst Park, **Paris**, Ont. Info.: (416) 664-4507.

July 5-10 "Summerfest" at Calvin College, **Grand Rapids**, Mich. Info.: (616) 957-6142.

July 7 "Hollandse Dag," 10 a.m., Caradoc Community Centre, **Mount Brydges**, Ont. Speaker: Rev. Harry A. Vander Windt. Bring lunch and your own mug.

July 12-23 "Summer School," sponsored by Wycliffe College and ICS. Held at Wycliffe College, 5 Hoskin Ave., **Toronto**, Ont. Speakers: N. Thomas Wright, Ann Jervis, Marion Taylor, Brian Walsh and Paul Marshall. Info.: (416) 979-2870.

July 17 "Kaatsen," 11:30 a.m., Fairgrounds, **Ingersoll**, Ont. Info.: (519) 485-2609.

July 17 "Fourth Wieringermeer Picnic," 10 a.m.-4 p.m., Upper Queen's Park, **Stratford**, Ont. Registration starts at 10 a.m. Bring lunch and lawnchairs.

July 25 Dutch worship service led by Rev. Riemer Praamsma, 3 p.m., CRC, **Ancaster**, Ont.

Christian Festival Concert

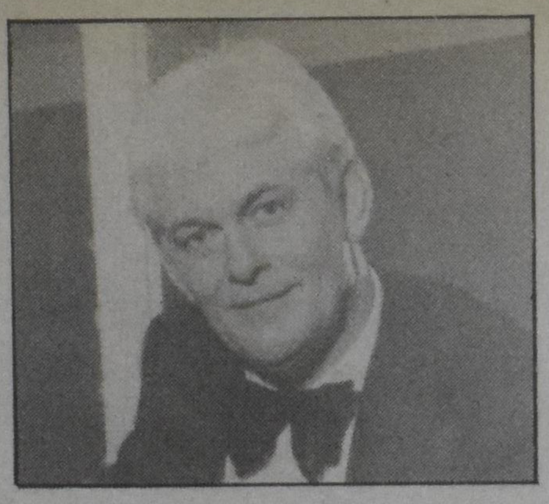
By the Choirs and Brass of the

Ontario Christian Music Assembly

ROY THOMSON HALL

Friday, November 5, 1993, at 8:00 p.m.

Choir & Brass of the OCMA & Guests



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TICKETS:

Main Floor & Mezzanine	**$20.00**
Balcony (Middle)	**$16.00**
Balcony (Sides)	**$12.00**

Order your tickets from:

Ontario Christian Music Assembly
90 Topcliff Avenue, Downsview, ON M3N 1L8
Tel. (416) 636-9779

Please enclose payment. Seating is limited so don't miss this truly exciting event!

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Tel.: (416) 528-6665

News

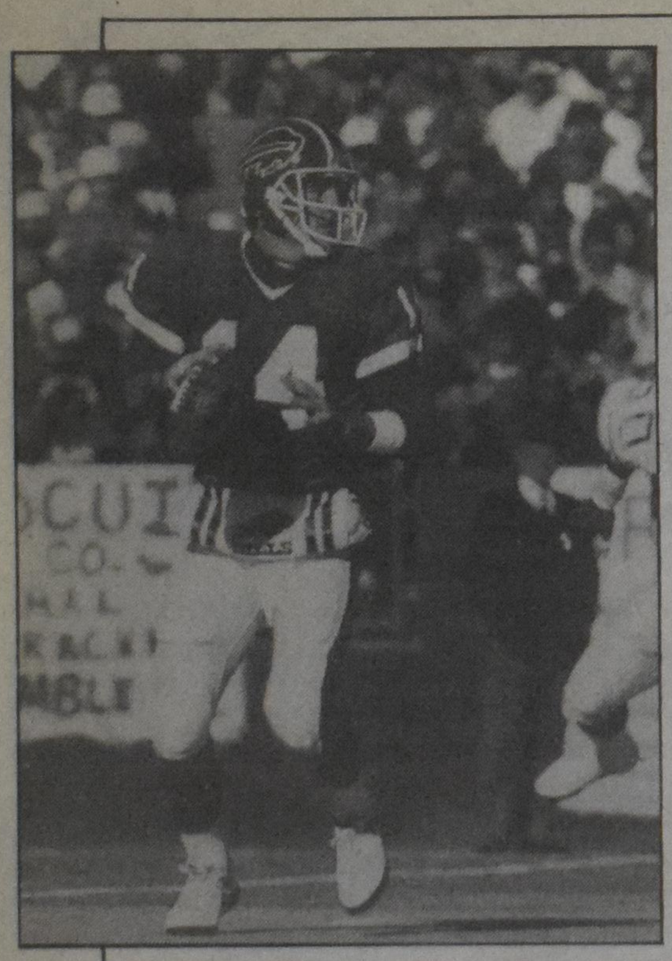
Christian Bills learn how to win and lose

Andrew Eikelenboom

BUFFALO, N.Y. — The Buffalo Bills have the distinction of having won the greatest come-back game in the history of the National Football League. They won the game on Jan. 3, 1993, after they were down 35 to 3 to the Houston Oilers.

But another mark of uniqueness that follows the Bills is that almost a third of their roster are Christians. In fact, the quarterback who replaced the injured star Jim Kelly in the "miracle" game was Frank Reich, an outspoken Christian. At the post-game news conference Reich recited the lyrics of "Christ Alone" as a way of summing up his emotions and thoughts.

It's not that the Christian football players try to explain the "miraculous" win by pointing to their faith in Christ. The fact that the Bills lost the Super Bowl to the Dallas Cowboys has made it abundantly clear that believing and winning are not synonymous. But the players do see their faith interacting with their sport in the way they approach each game.



Quarterback Frank Reich

In this they are greatly helped by Fred Raines, Buffalo-area director of the Christian ministry Athletes in Action.

Ministry in action

According to Raines, "The ministry's main purpose is to lead athletes to Christ, build them in their faith and help them reach others for Christ."

Many of the Bills' believers interact in various ways with the ministry, whether it's talking one on one with Raines or taking part in Thursday night couple Bible study. The night before a home game many Christian players take part in a prayer meeting, and the morning of the game many attend chapel, according to Raines.

Besides being ministered to, many believers on the team also reach out in various ways by doing volunteer work, giving talks in schools and churches and engaging in fundraising for different charities.

Ministering through sports cards

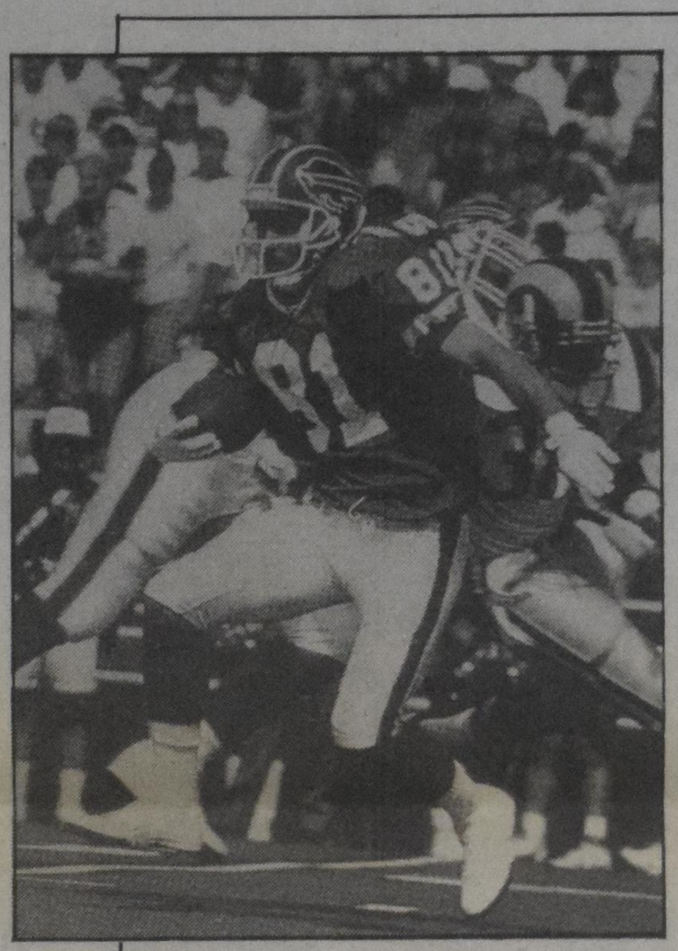
One of the latest joint efforts between the ministry and players is issuing sports cards that feature the Christians on the Bills team. Each card folds in three and has a picture of the player, a testimonial and an explanation of how one can receive Christ. Cardholders are invited to write to the athletes in care of Athletes in Action.

The following remarks on the card featuring wide receiver Brad Lamb reveal just how much the athlete's life is embedded in his faith: "There are expectations of being in the NFL to maybe make so much money, drive a certain kind of car, or where you live, and where you go. The Lord, however, has given me another measure of success, Jeremiah 9:23-24: 'This is what the Lord says, Let not the wise man boast of his wisdom or the strong man boast of his strength or the rich man boast of his riches, but let him who boasts boast about this: that he understands and knows me, that I am the Lord who exercises kindness, justice and righteousness on earth, for in these I delight.'"

Just a normal person

Most believers on the Bills team have a healthy perspective on themselves and their sport.

During an interview with C.C., Bills safety Mark Kelso displayed an attitude balanced between not making too much out of being a pro athlete and believing that he must make the most of the opportunity he has for Christ.



Wide receiver Brad Lamb

"I'm just a normal person who just happens to play football," says Kelso. "God wants us to be Christians where we're at and it just so happens that the sphere of influence in professional athletics is a little greater than in some other professions.... We're able to get into a lot of schools and talk more about Christian principles and relationships than if we were just coming in from a different profession."

At the same time Kelso feels that "to whom much is given, from him much is required."

Influence others by example

Raines says that Christians display a different attitude on the field and in the locker room. During a game there is a lot of intimidation and "jawing" on the field by opponents, and believers are less likely to be affected by that, according to Raines. "Christians may jaw some," he says, "but they're not the kind of people that will rub anything in a guy's face." Raines admits that young believers don't always act like older Christians on the field either.

Although Christian athletes may be good role models, Bills offensive linesman Howard Ballard says on his sports card that kids "should look at their parents first and a pro athlete or celebrity second. But that means parents should live the right life so their children can have a picture of their mother or father on the wall, not of a stranger they see playing football on television."

Faith keeps things in perspective

Being a Christian helps athletes put both wins and losses in perspective, says Raines. After the "miracle" game, the Bills won a few more games and made it to the Super Bowl, where they lost to the Dallas Cowboys. After the loss the Bills' Steve Tasker was "pretty bummed out," as Raines puts it. But after speaking about his faith at a gathering Steve was able to put things in perspective and find joy again in Christ.

Will the Bills be able to reach the Super Bowl again this year? Although some key players have left as free agents, Raines believes the Bills still have a good team on paper.

Whether they do or not, believers on the team are able to maintain their equilibrium. Frank Reich leaves readers of his card with these remarks: "The thrill of beating the Miami Hurricanes 42-40 and leading the team back to beat the Rams 23-20 is over. However, there is a thrill which will last forever: a personal relationship with Jesus Christ and knowing I will spend eternity with him."

News Digest

Edited by Andrew Eikelenboom

Social cuts in the Netherlands

AMSTERDAM— Social programs cost the Dutch government $105 billion in 1991 — 7,000 for each of the country's 15 million citizens, according to an article in the *London Free Press*.

Frans Leense, parliamentary vice-chairman of the Socialist party, says, "Far too many people are on benefits, and nowhere enough people working."

The government has begun attacking the largest money grabber — the Unsuitability for Work Act (WAO). People declared unfit to work can collect up to 70 percent of last earnings until the age of retirement. Over 900,000 people are on WAO at a cost of $15 billion a year. Fraud by employers and employees of WAO have contributed to the cost of the program. Many able-bodied people who could be working are receiving benefits from the program, according to the article.

This year the Dutch government hopes to trim $1.89 billion from the WAO program.

Bishop's feat 'common knowledge'

SARNIA,Ont — Author Dan McCaffery believes that the reputation of Canadian World War I ace Billy Bishop was unjustly damaged by a National Film Board release that was aired on CBC, according to the *London Free Press*.

McCaffery disputes the National Film Board claim that there is no proof that Bishop shot down three German aircraft in a lone attack in June 1917. Veteran German pilot Otto Roosen, 97, who was interviewed by McCaffery, says the feat was common knowledge on the German side.

Canada has had 288 war aces, counting both world wars and the Korean War, more per capita than any other country in the world, says McCaffery.